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J. H. HARDIN. A. M. LL. D.

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### SPECIMEN OF TYPE.

Christ healeth the dropsy.

ST. LUKE.

Of bearing the cross.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first; and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the

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# THE CHRISTIAN CENTURY.

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## EDITORIAL

### THE PRESENT PROBLEM IN RELIGIOUS EDUCATION.

Attention has been called in impressive form to the fact that the religious instruction of children and young people is not receiving in our country the attention it merits, and that the dangers which issue from this neglect are too great to be disregarded. From time to time there are observed such signs of this lack that those deeply interested in the welfare of the republic find themselves greatly concerned regarding the future. While it is conceded that there are many agencies at work, and none without excellent results in so far as they accomplish their purposes, yet each is to a great extent operating without the consciousness of support from other forces whose purpose is in a measure the same as its own. It is increasingly apparent that new energy must be imparted to the task of religious education in these departments where it already has formal recognition, such as the Sunday school and the Young Peoples' societies, and that it must be carried into such new fields as the school, the academy, the college and the university.

So far as the public school is concerned there is a growing feeling that among the forces which should be recognized as essential in this field is that of moral and religious instruction. While it is wise to contend as earnestly as ever for the separation of church and state as characteristic of American institutions from the first, yet the divorce may be carried to the extent of eliminating all the higher sanctions of life from education. It is to the correction of this evil, beginning to be recognized as one of the most formidable of the time, that attention is being called and efforts are being directed. It is fully recognized that the solution of this problem will require the most delicate and careful handling. There are those who believe in the use of the Bible in the public schools and feel that its study should be required. There are those who decline to sanction such a view, but believe that the Bible may be read, in such sections as may be judged advantageous by those exercising authority in providing for the school work. Still a third group, embracing the secularist sentiment, insists that nothing of the kind should be attempted, but that the school should be absolutely divorced from all attempts to teach ethics and religion. No short and easy solution will be found to this question, but the solution *must* be reached, and that without

unnecessary delay. Therefore the need for careful and thoughtful consideration.

In the Sunday school field the need is scarcely less imperative. A very admirable work is being accomplished by the International Sunday School Association as an administrative instrument for the promotion of Sunday school interests and the organizing of Sunday school forces. There are many voices, however, protesting with vigor against the uniform lesson system of the International Lesson Committee as a pedagogical survival of an antiquated method, absolutely incapable of being harmonized with modern methods of teaching. It is this sentiment that has issued in the organization of the Blakeslee lessons and of several other plans which are now recognized in various sections of the Sunday school field. It seems, therefore, that there is need of some movement both to quicken and unify sentiment with reference to the best possible methods of Bible study. It is probable that the majority of schools are satisfied with the International uniform lesson plan. At the same time ample provision should be made for those schools that are not satisfied with such a scheme and are desirous of using something better adapted to the educational principles of the time. It is believed that under the administrative supervision of the International Sunday School Association it is possible for schools using all the different methods of Sunday school instruction to co-operate harmoniously and effectively. If it should prove that only those schools using the International Committee's system of uniform lessons can be recognized as part of the International Sunday School Association plan of work a new association would be required. It is, however, asserted by the officers of the International Association that such adherence to the uniform system is not the test of loyalty to the association, and that any method of teaching or plan of lessons is consistent with such loyalty. If this is the case, all efforts should be directed not to the organization of another association but to the promotion of right methods and right principles in the Sunday school such as shall meet the demands of the present time.

Considering then the needs of these and other fields such as village and town libraries, church and Sunday school libraries, the religious press and daily press, in response to the growing body of sentiment which can no longer be ignored, the Council of Seventy, which is the body of biblical teachers directing the American Institute of Sacred Literature, has issued a call for a convention to effect a national association for the improvement of religious and moral education through the Sunday school and other agencies, to be held in Chicago in February or March, 1903. The call



includes a full statement of the present situation, the need of a new organization, work which ought to be done and the relation of this work to existing organizations, and is signed by a list of the most prominent representatives of religious and secular education, Sunday school work, the press, the pulpit and the lay field. These signatures number 417 and many of them are accompanied by very strong supplementary statements of personal views upon the subject. All this is contained in a pamphlet of thirty-six pages, which may be obtained by addressing the Council of Seventy, Hyde Park, Chicago.

#### CHRONICLER'S DESK.

A passenger train of unusual length passed through town the other day. "What is the meaning of that long train?" said the Chronicler, addressing the question to a freight brakeman standing on the platform of a caboose, side-tracked with its train to let the passenger go by. "Religious convention in the city or somethin' of that sort," he said. "A cargo of sky pilots goin' down to fill up; it's dry in these parts." "What do you mean by sky pilots?" said the Chronicler, with an air of assumed innocence. "Parsons, parsons; them fellers that wears white chokers and long coats and preaches about heaven." "Why do you call them sky pilots?" "Don't they talk about the old ship of Zion and the ocean of life, and don't ships have pilots to tell 'em the way to go, and don't the parsons boss this Zion ship and tell us that she is bound for the skies?" "But," he added, "some of these parsons are mighty fond of tellin' other folks how to get to heaven, but they act like they didn't care a — to get there themselves." "If I understand, then," replied the Chronicler, "you call a preacher a sky pilot because he stands and points like a finger post or a sign board the way to heaven, but he is not always concerned to move in that direction himself, and because he talks about matters up in the sky that practical men like you and me don't know much about?" He nodded assent and the train moved.

That was the fifth or sixth member of the Society Scripturally defined, as rude fellows of the baser sort, that the Chronicler has recently heard speak of ministers as sky pilots. It is not the way of this class of men to formulate to themselves any definite conception of religion or to think accurately on the relation of two worlds or the connection of the ministry with either, but this little circumstance is enough to lead a man to wonder what the underlying notion is in the minds of men to originate and give currency to such a term. Is it the medieval notion which accentuates its appreciation of the world to come by despising the world that now is, holding to the idea that the pulpit in its most essential function is divorced from all earthly relations? From this point of view both the priest and the preacher are to all intents and purposes "sky pilots" and the most fundamental relation of the kingdom of God is to a future life. It is a familiar fact to an ocean traveler that a pilot has to do only with the beginning and the end of a voyage. The pilot comes on board the vessel before she leaves the wharf and takes command till she clears the harbor and is fairly started on her voyage, when he descends from the ship into a small boat and pulls for the shore. The captain is then monarch of all he surveys till he reaches the other side and the voyage is practically over, when a pilot again takes control of the ship and conducts her into port. It would be difficult to find a more expres-

sive symbol of the popular conception of the Christian ministry. Its chief business is to "christen" infants or baptize adults and thus give them a little ceremonial send-off on their religious voyage, when its services are usually dispensed with till the end of the journey and the ecclesiastical pilot is once more and finally in demand to administer a kind of extreme unction to the passengers and help them over the river Styx. Multitudes of men who despise religion and scoff at preachers, and other multitudes outwardly connected with churches who reject in every practical and real sense the divine teaching of the ministry, send post haste for the preacher when they come to die to pray and administer consolation to their frightened souls. He "christened" them when they were infants or baptized them when they joined the church, and he must pray for them on the approach of death and preach them to heaven when they are dead, but the interval of life and probation, the voyage, is a spiritual blank. It is a strange misconception of religion for which the church is largely to blame that insists on a Christian beginning and a Christian ending with a pagan life between.

To the average man religion is an unreal thing because it talks of a life of which he has no experience and a world of which he has no knowledge. Religion is up in the clouds, it is a kind of celestial salt sprinkled into men from above for purposes of aerial salvation, and not at all for the purification of mundane things. It is a beautiful wreath of white vapor far up in the etherial blue that never descends to the earth in the form of rain. It is a theme for the imagination of poets and the eloquence of "sky pilots," and perhaps of some benefit to old people who are about to die and weak-minded people who should never have lived, but it has no practical relation to hard-headed men of the world. Politics, business, society, pleasure, government are the real things of the world—religion is too idealistic, abstract and far away to be of any use to a common-sense, work-a-day humanity.

Christian men give to this abominable creed a virtual sanction, not only by doing so little in comparison with their ability to make the world a better place to live in, but by an almost entire failure to apply the principles of Christianity to the whole circle of human life. We have long enough agreed in practice with the doctrine of anti-Christ that the truths and principles of the religion of Christ are not applicable to the political, commercial, industrial and social affairs of the world. We have explained away the Sermon on the Mount by accommodating its teaching to the continuance of a civilization three-fifths pagan. We still talk in the approved jargon of secular Ashdod about religion and politics, religion and business, religion and daily life, as though politics, business and daily life were things to be carried in one pocket and religion in the other, with the whole width and weight of our personality between to keep them from getting mixed. The doctrine that the pulpit, as such, has no relation to politics and salvation no connection with citizenship and not much with life has led men to the sky pilot notion Christianity and the Christian ministry. Nothing is more admirably suited to the task of a man of the world than to confine the operation of the kingdom to the regions of the upper air, where it will not interfere with him nor hinder his selfish schemes to trade on the weaknesses and vices of his fellow-men. As long as the church is content to acquiesce in this notion of its mission and will leave the saloon, the brothel, the gambling hell, corrupt politics, dishonest business and a frivolous society unmolested



it can go on sky piloting to its heart's content without a word of opposition from the world, the flesh and the devil. This trinity, indeed, is ravished with delight in the contemplation of ministers as sky pilots and the church as a celestial institution to tell men about another world than the one in which they now live.

#### "WITH THANKSGIVING."

One of the greatest verses in Paul's writings is that passage in the Epistle to the Philippians in which he gives the secret of peace. It is found in these words, "In nothing be anxious, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus."

This text, which was the motto of John Kenneth Mackenzie, the medical missionary whose work in China produced such remarkable results, should be the source of inspiration and comfort to every Christian. There is a temptation to regard the Thanksgiving festival as the time when gratitude should receive formal expression, while other seasons of the year need not to recall so forcibly the divine mercies. But he is the best Christian who makes every day a day of thanksgiving; who receives all the blessings of the Father of Lights, from whom comes every good and perfect gift, with unfailing remembrance that they are not merely the results of chance but the bestowments of a gracious hand.

A letter lying before us gives an added significance to such reflections. The writer is the wife of one of the best known and most beloved ministers among the Disciples of Christ. For many months he has been totally removed by bodily prostration from the activities in which he spent a long and most serviceable career. To his grief and that of his family because of his compulsory abandonment of the work of his life, there is added the element of responsibility and apprehension, owing to the total failure of those sources of supply which were dependent upon his labors. New expedients had to be devised. The wife was compelled to take up the difficult problem of support for the family. With cheerfulness and courage she has carried forward her work, and now she writes in a personal way, not dreaming that her words will ever find more than one reader, such sentiments as these regarding her husband and their prospects: "He is just as when you saw him last. He is cheerful and bright. He never murmurs. His affliction is sore, but he makes us thankful that we can be with him. Life is bright and full of sunshine. . . . The days go by full of blessing for us all. The Lord gives me perfect health and strength. I am thankful." One cannot read such a letter as this without receiving from it a spiritual tonic, and a new sense of gratitude comes into the soul from the contemplation of such faith and courage. Surely here is a living example of Paul's great words. It is the thankfulness with which the blessings of love and family affection and true comradeship are received that makes all things gracious and beautiful. Every day becomes a thanksgiving day, and every prayer is a song of joy. We may well value those afflictions which teach us the deeper truths of our holy faith and bring us closer to the Father's heart.

"Nulla dies sine linea" ("No day without a line"), the motto of the late Emile Zola, the famous French writer.

#### SIGNS OF THE TIMES.

##### France's Fight for Principle.

Just now in France is being enacted a struggle which, according to a leading journal, deserves a place alongside the Protestant reformation and the French revolution. The contest is being fought by the radical party, now in power, and the church party, now in the opposition. M. Combes, the leader of the radical party, is attempting to enforce a law which has as its purpose to weaken the religious orders as a power in the state. The clericals, on the other hand, are making a supreme effort to defeat the purpose of M. Combes. Their side is weakened by the fact that the pope, through fear of losing his last vestige of his temporal power, is keeping out of the fight.

This contest, as has been pointed out, does not have to do simply with the fate of the religious orders. It is especially of interest because it will show "whether the final battle in France, and perhaps in the world, is to be won by the spirit of free thought or by the spirit of theocracy and reaction."

##### The Power of the Independent Voter.

That there is a strong sentiment in Chicago in favor of choosing good men for office without regard to party affiliations is seen in the recent election. The most striking evidence of this sentiment is seen in the fact that, although Busse, the Republican candidate for state treasurer, carried Cook county by a plurality of 18,672, Mamer, candidate for clerk of Supreme court, also a Republican, lost it by 15,094, and that because he had been nominated by the city "bosses" against the wish of the party.

The infamous "Boss" Lorimer, although using much elaborate machinery which only the boss politician knows how to control, goes to Congress as the representative of the Sixth district by only 724 majority.

The new board of county commissioners, a body of vast importance because of the many public institutions under its oversight, is the choice of independent voters, its president and all but one of the city members having been supported by independent voters.

##### The Prospects for Ireland.

That things are moving in the direction of Irish self-government, with all which that implies, is evident to the average reader. Just recently occurred a very successful industrial fair, which revealed the fact that the Irish people are awakening to a consciousness of her resources within. Recently also an Irish leader has been put in charge by England of the department of Ireland, and this is looked upon as significant of a change of attitude toward Ireland on the part of the government.

But most significant of all is the occurrence of the first national convention of the United Irish League of America held in Faneuil Hall, Boston, on Oct. 20. This league is an organization of recent date intended to rouse to interest in the mother country the nearly two million Irish people of America. The four delegates sent from the United Irish League of Ireland have been enthusiastically received not only in the convention city, but also in New York and Philadelphia. Large mass meetings were held and large financial aid was given to the work being carried on.

An encouraging fact for Ireland is the wide sympathy elicited for her, especially in America. The Philadelphia Record is right in its statement that "wherever love of liberty is a popular passion there

will be found in strong force the friends of the desperate cause of Irish self-government." America's heart, at least, is touched by the fact that Ireland has to-day a smaller population than she had in 1801, that within the last sixty years 1,250,000 of her people starved to death, that 2,000,000 were evicted from their holdings and that 4,000,000 sought refuge in other countries.

#### The President and Industrial Problems.

President Roosevelt in an address given before a number of prominent men at the dedicatory exercises of the New York Chamber of Commerce building pleaded for "certain old-time virtues" in the attempt to solve modern industrial problems. He declared that no patent remedy can be devised for the solution of these grave problems. What he means by old-time virtues can be seen in the following, a selection from the address:

"Arrogance, suspicion, brutal envy of the well-to-do, brutal indifference toward those who are not well-to-do, the hard refusal to consider the rights of others, the foolish refusal to consider the limits of beneficent action, the base appeal to the spirit of selfish greed, whether it take the form of plunder of the fortunate or of oppression of the unfortunate—from these and from all kindred vices this nation must be kept free if it is to remain in its present position in the forefront of the peoples of mankind."

Among those who heard the address were Ex-President Cleveland, Mayor Low, J. P. Morgan, John D. Rockefeller, Morris K. Jessup, Cornelius N. Bliss and Levi P. Morton.

#### A Step Towards Unity.

Chicago is to have what is termed a "Congress of Religions." Sunday evening meetings are being arranged for throughout the city under the guidance of Rev. Jenkin Lloyd Jones of Chicago, the general secretary of the congress. At these meetings prominent speakers of Chicago and from elsewhere will discuss, as the announcement puts it, "the ethical and religious problems of the day and the duties and opportunities of the churches in connection therewith." According also to this announcement, "the things in common will be emphasized. The aim will be not controversy on old lines, but construction on the newer and higher lines of private morals and civic duties."

Many Chicago churches have already asked for meetings and the prospects for a good and practical work are very auspicious. Among the speakers arranged for are Dr. H. W. Thomas, Dr. E. G. Hirsch, Prof. Geo. B. Foster, Dr. Herbert L. Willett of Chicago and Prof. Nathaniel Schmidt of Cornell University.

#### Interesting Palestine Discoveries.

Dr. Sellin, professor of theology in Vienna, has made some valuable discoveries in Palestine. On March 9 he began excavations, having secured permission of the sultan of Turkey.

Beneath a mound he found four distinct castles—an Arabian castle, a castle of Solomon's time, one of a late Israelite period and one of a very early period, the Canaanitish. No valuables were found, but objects of stone and clay and some weapons were discovered which are of use in determining the date of the structures.

The oldest castle, the Canaanitish, according to Dr. Sellin, dates back to 2,000 years before Christ. In the

castle of Solomon's time were found idols, vessels used in religious rites, with a sacrificial pillar of stone, a stone altar in the form of a throne adorned with cherubim and lions. The cherubim are in the form of human heads with lion's body and wings.

Prof. Sellin states that he thinks he will be able to draw a complete picture of the civilization of the Israelites and Canaanites in Palestine. Such a discovery as this is of great importance because of the rarity of finds in Palestine due to the stubborn attitude of the Turks.

#### GLANCE AT THE GLOBE.

It is reported that President Loubet of France is anticipating a visit to the St. Louis fair.

The most northern railroad in the world, extending across northern Sweden, has just been completed.

The members of the new Spanish cabinet took the oath of office on the 15th.

A plan is on foot to locate a large American colony in Ontario. It is proposed to bring about 50,000 people from all parts of the United States into the colony.

The new president and cabinet of Brazil were inaugurated on the 15th of the month.

A late Chicago suicide, to make sure of his purpose, took doses of rough on rats and carbolic acid and turned on the gas jets.

According to the annual report of the civil service commission, out of 1,174 persons examined for the Philippine service only 480 passed.

D. K. Pearsons, of Chicago, has offered to give \$50,000 for missions if the Chicago Missionary Society will agree to raise \$100,000 in two years.

An Italian anarchist attempted to kill King Leopold of Belgium on the 15th. Three shots were fired, but the king escaped unhurt.

Several Chicago men are planning to make a three months' journey from Chicago to the Gulf on houseboats. The purpose is better health.

It is estimated that the loss of life from the recent eruptions of the Santa Maria volcano in Guatemala is greater than that from the eruptions of Mont Pelee.

Edward Butler, a millionaire political "boss" of St. Louis, has been convicted of bribery and has been given three years in the penitentiary.

The Rev. William H. Milburn, the famous blind chaplain of the senate, has decided to resign from the position, which he has held for ten years.

The entire exhibit of flowers which formed the main feature of the great flower show at the Art Institute were distributed to the various hospitals of Chicago.

Sir Antony MacDonnell, an Irishman, recently appointed under secretary to the lord lieutenant of Ireland, has declared his determination to see the land

question in Ireland settled promptly on a basis satisfactory to landlords and tenants.

France, Germany and Britain have agreed to evacuate China.

The Boer generals, having secured \$87,500 in Germany for the Boer relief fund, have left for England.

Santos-Dumont states that he will attempt to travel by airship from Paris to San Francisco for \$200,000.

Haiti is suffering from a civil war. There is fear of a military dictatorship.

The teachers of Chicago are contemplating joining the Chicago Federation of Labor.

St. Louis is attempting to secure the International Olympian games for the Exposition.

J. Pierpont Morgan is trying to secure a leading interest in the Chicago City Railway.

Macedonia has appealed to France and Britain for aid in securing freedom from Turkish oppression.

The city of St. Petersburg is preparing to install a model telephone system. A Chicago firm has secured the contract for the switchboard.

The ashes of Christopher Columbus were with ceremony deposited in a special mausoleum in Seville, Spain, on last Monday.

The Russian government is preparing to revise the life insurance laws so as to curtail the inroads of foreign companies, especially those of America.

President Eliot of Harvard recently attacked labor unions as working against the development of manly instincts.

Mr. Kruger has decided to take the oath of allegiance to England and will ask for permission to return to South Africa.

The Japanese cabinet has decided upon naval expansion. An annual expenditure of \$8,250,000 will be made for ten years.

A big strike on the part of the yardmen employed in the Chicago railway yards has been averted by the agreement of the railroad managers and committee to allow more pay.

Roland B. Molineux, the New York man once sentenced to electrocution for murder, has, after his second trial, been acquitted.

Finland is reported as nearing revolt against Russia because of her Russianizing methods toward the smaller country.

Fifty-two leading physicians of Chicago are backing a plan for the construction of the finest private hotel-hospital in America. The site has already been selected and the finances arranged for.

A break has occurred in the Irish party in the British parliament. The policy is given by the revolvers as "common sense and moderation."

President Roosevelt is away from the capital city for two weeks. Among the features of the trip will be a five-day bear hunt in Mississippi.

According to the annual report of the chief of the bureau of navigation, the crying need of the navy is more officers to man the warships.

Wm. Dudley Foulke, United States civil service commissioner, declares that the efforts of state legislatures to crush large monopolies are doomed to failure.

Ex-President Cleveland and President Roosevelt took part in the dedicatory exercises of the New York Chamber of Commerce last Tuesday.

The khedive of Egypt recently opened the new museum of Egyptian antiquities at Cairo, Egypt. Lord Cromer and Lord Kitchener were both present at the ceremony.

Prof. Lindsey, commissioner of education in Porto Rico, now in this country, speaks enthusiastically of the educational prospects in the island.

A syndicate of Chicago and New York is reported to be contemplating the construction of an office building in Chicago equal to anything yet attempted in that city.

Archbishop Ireland predicts that Canada will eventually be under the dominion of the United States, the transition to come "without war, without conquest."

John Philip Sousa is planning for next summer the first world tour ever undertaken by a bandmaster. Concerts have been arranged for in China, Japan and the Fiji islands.

Forty Chicago business men returned last week from a two weeks' trip through the Southeast. The purpose in view was the forging of closer commercial ties with that section of the country.

Vice-Governor Wright of the Philippine commission says that the removal of the Catholic friars from the Philippines is "one of the most desirable things for the peace and development of the islands."

An alleged nihilist has been threatening the lives of certain millionaires of New York City for some time. He demands that for their own security they send him \$1,000 through the general postoffice.

Rev. Hugh Price Hughes, a celebrated Wesleyan preacher of London and one of the leading spirits of the social purity movement and anti-gambling league of England, died on the 17th.

At a recent meeting of the board of lady managers of the St. Louis fair a committee, headed by Miss Helen Gould, secured from the board positive assurances that all performances violating the sense of propriety should be prohibited.



# CONTRIBUTED

## ESSENTIALS AND INCIDENTALS.

EDWARD SCRIBNER AMES.

Broadly speaking, it may be said that the Disciples are most conspicuous to the world through their use of the two ordinances, baptism and the communion service. The former especially has come to a prominence entirely out of proportion to the importance attached to it by the church itself. This has been due in large part to the great significance and mistaken views of the ordinance in the creeds of the past. With one or two exceptions, all denominations taught that baptism took the place of circumcision and should therefore be administered to infants; they also taught "baptismal regeneration," the doctrine that in this act the individual was freed from the sin of Adam as well as from his own. Further, it was common to practice sprinkling for baptism. By relying on the direct teaching of Scripture and the practice of the early church, the Disciples successfully controverted all these positions. Unfortunately, it was often done in the spirit and manner of sharp contention, frequently in formal debate. But while baptism has been under discussion more than any other secondary subject, it never had any such prominence in the constructive thought of Thomas or Alexander Campbell or any other leader, as has commonly been supposed. They all maintained that the Greek word means immersion, that the apostolic church practiced immersion as the rite of initiation into the church and that the church should do the same to-day. But they never taught that baptism has any value in itself. It is only properly administered to one who believes and is penitent, and it is in such a case the symbol of death to sin and resurrection to a new life. The Campbells never taught that unimmersed people could not be saved, but admitted freely that there were Christians in all denominations. Otherwise their fundamental plea for union would have been absurd.

Fortunately, the communion service has never been involved in controversy, and it has been conspicuous chiefly because observed every Sunday. But to the church it has had a simple yet profound significance. It has been regarded as a memorial of Jesus, with no mystical or metaphysical implications. It is administered by any member of the church at any time. The Disciples have never practiced close communion, but have encouraged members of all churches to participate with them. In this service more than anywhere else they cultivate the attitude of mind and heart, through which alone the true union of Christians is possible. The object of the service is to direct attention to the life and love of the Master himself and to exalt the memory of his attractive transforming character. It is held to be the greatest means of worship and spiritual culture and has had a powerful influence in the church. There are hundreds of bands of Disciples scattered over this country who are held together and sustained in the religious life by this informal weekly communion service, administered without clergymen or sermon and with few of the usual accessories of worship.

Thus a survey of the history of the Disciples shows

them at the beginning of the last century strenuously set against the evils of a divided church and pleading for a union of all Christians upon the teachings of Jesus and his apostles. In the application of that general principle, however, many problems of interpretation and apostolic custom were encountered which precipitated numerous investigations and discussions and shifted the emphasis from the main question of union to matters of secondary importance. The consequence is that the Disciples are known to-day as representing the secondary rather than the essential features of their historic mission. Too often these secondary things are most frequently heard from the pulpit and press so that many churches have no adequate idea of the dignity and pregnancy of the original "plea." It is not surprising, therefore, that even among the Disciples themselves the question is being asked, Have we any longer a message which justifies our great exertions and separate existence? There is evidence that many members no longer find distinctive vital teaching and satisfying religious life among the Disciples and therefore are not held to the church and its work. In the cities thousands have gone into other churches, or worse yet, have gone into none. Scores of young men with early ambition for the ministry have turned away from it, and many who have preached for years are entering other pursuits. There are not a few who continue in the profession, but are mechanical or listless in their work. Occasionally they restate the old positions but they fight as those who beat the air and have little heart in their task. The wiseacres in the pew, schooled in the days of controversy, say you cannot distinguish by their sermons the preachers of the Disciples from those of the Congregationalists or Baptists or Methodists. They miss the sharp distinctions and doctrinal contentions which they used to hear, and interpret it as a sign of weakness and decay.

It may be, however, that this changing tone of the pulpit is a token of the tremendous changes which are taking place in all knowledge and experience. Some of the old contentions have accomplished their purpose, some may have been erroneous and others have exhausted interest. For instance, it is scarcely worth while to launch tirades against creeds to-day for every one agrees that they should not be made tests of fellowship. Other teachings have been weakened by more intimate knowledge of history. The demand for a return to apostolic conditions is losing its point because it is known that the church was not completely one at that time and its normal condition was so far below the present that it would be giving up much of our civilization to go back to it. It has been discovered, too, that the ages since the apostles have not been lacking in real value. The apostacy was not so great nor so widespread as the eighteenth century imagined. The middle ages and the reformation era were in reality stages in the development of history, contributing to much that is cherished in the church to-day. Still other questions have lost emphasis because they do not involve vital, moral or spiritual issues. Such is the case with baptism. Devout, intelligent Christians say, we admit that the word means immersion and very likely the early church practiced it, but it simply does not interest us. The present age is too practical and is too profoundly impressed by the supreme spiritual ideals of Christianity to find profit in detailed discussions of ceremonial customs and symbolic rites.

The original purpose of the Disciples is thus fre-

quently hindered by the contentions that have grown up around it. When the plea for union upon the teaching of the New Testament and with no test of fellowship except loyalty to Christ is presented, it appears to be something which fair-minded men of any denomination would be glad to accept and advocate. But if they fall in love with the "plea" at first sight, the second sight gives them pause, for they seem suddenly to discover behind the broad portal of Christian union the narrow door to an inner shrine very like that which every denomination guards with zealous care. It is this fatal second sight and the discovery it makes which often renders abortive the great mission of the Disciples of Christ.

### GREAT DEVOTIONAL BOOKS.

GEORGE A. CAMPBELL.

The dominate note of this age is not that of the psalmist when he cried, "My soul waiteth in silence for God only." The world has demanded and received a large place in the hearts of us who should be still, and know that the Lord is God. The world's immortal devotional literature came from the quiet of life apart. We live amidst the noise of cities being reared. Henry Martyn found it hard to realize God's presence when he was with others; and be assured if "Spirit with spirit meet" so as to give the human soul strength, the individual and God must find quiet concourse. As long as man aspires to a holy life, and seeks fullness of joy in the presence of the Lord, the closet will abide as a necessity of his best endeavor, and as a blessed sanctuary to his highest aspirations.

Uncertainty characterizes our religious age. Doubt and worldliness have benumbed and paralyzed the church, the organized army of the kingdom. All earnest souls are asking to-day two questions: How may we possess an unwavering faith? and how may we get the necessary motives to drive us to a Christian abandonment of the work of the Lord? How may our age believe? How sacrifice? Voices conscious and unconscious of the fact, voices of sad but truly aspiring natures are crying: "O, that I knew where I might find him! O, that we might wholly believe! That we might know God is with us every moment! That we might find increasing joy in our faith! That worship might be in us as a living well! That we could be assured that to scatter is to increase; that the bread cast upon the waters shall certainly return! That we might see the cloud and pillar and know that we are guided!" Then, say these multitudinous voices of our age, we could endure, we could be content and valiant; we could be heroic, counting not the cost; then could we live the life of the cross which now seems so grievous and from which we turn glibly or sorrowfully away.

To know how to attain to such abiding faith and constancy and joy countless Christians would make costly sacrifices to their God.

This writing is not so pretentious as to attempt a comprehensive answer to the questions raised. Glad am I that from varied fields of study many warm hearts and clear heads are offering much stimulating light.

One suggestion of help do I give. *Seek intimate acquaintanceship with the worthy men who lived close to God.* Their way to faith and service was direct. It rested on no theory that is subject to change. Many weak, coming to know them, have become strong; for

they walked beside them of open souls into the green pasture and beside the still waters, and often were they permitted to hear God's whisperings as they partook of the hidden manna with which the Heavenly Comforter feeds his own. One puts to flight a thousand, and two ten thousand.

The companionship of the good stills the clamor of the world within us, and makes it seem natural and right to be like them. They furnish a life-giving atmosphere of faith and constancy.

First among the immortal devotional books stands "The Imitation of Christ," by Thomas à Kempis. That "The Imitation" has had, next to the Bible, the largest reading of any book indicates that mankind is dominantly religious. That Greek, Roman Catholic and Protestant give it an important place among their devotional literature indicates that on the high plain of pure living and holy worship there is a beautiful unity of spirit, unbroken by the clashing of divisive theologies and contentious partisans.

Not much is known of the author. He shunned rather than sought publicity. It was even left to others to establish and defend by assiduous labor his authorship of "The Imitation of Christ." However, we know a few important things of his life. Born in 1380, blessed with a long life of four-score years and ten, he lived at a time when the low morals of the church and its lifeless condition must have given him much food for serious thought. "The time for a devout spirit had an aspect of singular dreariness and desolation." The enthusiasm of the Crusade had spent itself, and had left the church in a state of moral and spiritual collapse. The fire of the reformation had not yet been kindled. But God is never without a voice. à Kempis allied himself early in his life with "The Brotherhood of Common Life." They employed themselves in copying manuscripts, but gave much time to prayer for a restoration of the purity of the church, for which they passionately longed. They were the "reformers before the reformation," laboring assiduously for a revitalization of the church. Without à Kempis, Luther would not have found a prepared people. Before Luther began his work of reformation "The Imitation" had gained a large reading and had found a wide responsiveness. Thus the people had been taught the necessity of humility, righteousness, purity, sacrifice and direct communion with God.

This product of the "dark ages," "this book that came forward as an answer to the sighing of the church of Europe for light from heaven," has persistently kept its place in the hearts of Christians as one of the few immortal devotionals. The modern Christian, of course, finds limitations and accentuations in "The Imitation" which he can not endorse. The work is wonderfully lacking in the historical sense. The author quotes perhaps more from the Book of Ecclesiastes than from any other. In exalting pain and sorrow as he does, he seems almost to make them good and desirable in themselves, and certainly makes much of the book too exaggeratingly somber to be healthful. The passion to help and serve humanity nowhere breathes mightily in the writings of à Kempis as it does in the modern religious works. The life apart from men is glorified; thus there is overmuch of introspection and much of exhortation against the sins characteristic of them whose lives are not brought in contact with actualities. Some have criticised "The Imitation" on the ground of its mysticism; but I doubt

if it be more mystical than the books of John or Paul. There are too many excellencies to dwell on the deficiencies.

The name, "The Imitation of Christ," doubtless came to him after long seeking to have in him the mind that was in his Lord; and certainly the title has found a happy responsiveness in the Christian consciousness. It is a striking and attractive title, entrancing to the soul seeking after higher light who believes his search is to be rewarded in Christ. Of course the imitation of Christ's outward life by one living in the complex civilization of the present is impossible. The effort in history to imitate his manner of life has led to grievous errors. But may there not be an imitation of the spirit? Doubtless a Kempis had in mind a liberal imitation as well as a spiritual; but the latter is dominant.

The style of the book is in keeping with its lofty theme. The author often makes God speak, a literary attempt that is usually disastrous; but the reader does not feel shocked in reading "The Imitation" by the inappropriate. No harsh controversies mar its pages. Had the author not been constrained by the love of Christ, the low moral condition of the church would have given occasion for him to have detracted from his beautiful book by local personalities and passing conflicts. But fortunately none of these appear. But breathing throughout there is a most kindly feeling for all. Another commendable feature of the book is the absence of cant. The reader never feels that the author is striving to write beyond his experience. The depths and the heights of which he writes have been measured by his own soul. The words glow as coming from the inner fires of the soul. They are not a jumble of pious utterances thrown into a pietistic form; but more, they are the biography of a soul that has come to know and love at great cost.

Thus "deep calls unto deep," the deep of one age to the deep of subsequent ages, the deep of a classified soul to the deep of souls aspiring to clearer vision; the deep of God calls to the deep of his feeble children. Although coming from a period when we think of the Bible as "chained," nevertheless "The Imitation" abounds with Scriptural quotations. Any one would find it a splendid devotional treat in taking an edition giving the Bible references and while reading it turn to the scriptural passages. Many hitherto unnoticed gems would be revealed.

High reverence for God and his ways, the supreme exaltation of the cross, utterly unselfish humiliation, purity of thought and life. Spiritual unity with Christ and constant communion with him, the necessity of never-failing meditation, are among the chief pleadings of the book.

Only one quotation may be given in an article of this length.

"My Son, now will I teach thee the way of peace and true liberty.

O Lord, I beseech thee, do as thou sayest, for this is delightful to me to hear.

Be desirous, my Son, to do the will of another rather than thine own.

Choose always to have less rather than more.

Seek always the lowest place, and to be beneath every one.

Wish always and pray that the will of God may be wholly fulfilled in thee.

Behold such a man entereth into the borders of peace and rest."

Such were the four rules of Thomas à Kempis.

## THE GOSPEL FOR THIS AGE.\*

BY HARVEY O. BREEDEN.

### THE PERSON.

The age in which we live is severely intellectual. Never was there so much intelligence among the people at large. Perhaps this age will not evolve worthy successors to the old masters in art, philosophy, music and literature. It may be that the mantle of a Kant, a Spinoza, of an Angelo and a Phidias, of a Beethoven and a Mozart, of a Browning and a Shakespeare will hang suspended in midair for the lack of a successor worthy to be enwrapped within the glorious folds, nevertheless this is a more intellectual age by far than any that has preceded it. It is the age of criticism. People never so longed to find out how things were put together and of what they were made. Nothing of worth escapes the scalpel, the crucible, the microscope. Traditions, dogmas, suppositions, beliefs, claims, must all submit to the test of verification. Nothing, however sacred, escapes analysis and dissection.

But from the spiritual side this age is pre-eminently a doubting age. Scepticism is widespread both as to the foundation of faith and the existence of the faith faculty by which alone it is claimed that spiritual truths can be perceived. In a former age men questioned particular doctrines of church such as the inspiration of the Bible, the future punishment of the wicked, the existence of an intermediate state and kindred theories, but now they go deeper. They apply scientific methods of investigation to the spiritual world. As men with scientific equipment study the stars, the earth and man, as they peer into the craters of burning volcanoes—a Pelee or a Martinique—or soar to suffocating heights of air, putting all nature to the rack in a persistent effort to discover truth; so they apply modern and scientific methods to the things of the spirit. There is no longer an investigation as to the theories of the Bible but of the Bible itself; not about the future life but the future life itself; not about God, even, but God himself—his existence, his character, his reign and not simply his attributes.

But withal it is not "an atheistic age or a flippant one." It is fitly characterized by Van Dyke as an age of "respectful unbelief." The age stands in doubt. Its coat of arms is an interrogation point rampant, above three bishops dormant, and its motto is "Query." The causes of this serious and sad skepticism need not concern us here. It is enough to know that the old foundations are shaken, that the towering structure built up through many generations with trowel of faith and hammer of logic is tottering to its fall and unsafe as a protection and shelter for many broad and candid minds who seek rest and find it not. One may find the reason for it in the advancement of science, another in the expansion of knowledge. It matters not how it came. We recognize its presence, we feel its baleful influence and must meet it.

What is the gospel for such an age? As a religious body, with a high and holy mission in the world, we have a distinct and definite message which is clearly formed in our thought and feeling and everywhere recognized as the central, guiding and dominant force in our existence. But let us approach it by a generalization.

There are, broadly speaking, three gospels before the world, each of which is presented as a cure for the

\*President's address before the International convention at Omaha Oct. 21.



malady of the age—of all ages, indeed. These are, first, the gospel of the church. This gospel assumes that God has communicated to his church the power to give life to the soul. That through its priesthood and its ordinances it conveys salvation; hence it abounds in ceremonialism and liturgy, each an agency of light and life to the soul. It avows the infallibility of the church and therefore asks for an eclipse of reason. This is Catholicism. The second gospel before the world is the religion of the Book. It contends that the will of the Divine is communicated to man in a perfect Book which contains a great system of truth through and by obedience to which life is communicated to the soul. It presents for acceptance an articulated theology—a science of God, built up with mechanical perfection. It asks allegiance to an infallible Book—this is Protestantism. The third gospel is the religion of the Person. It presents in Jesus of Nazareth the human life of God. He is the way, the truth and the life. Through union with him the divine life comes to the soul. He is the infallible guide through the mazes of a world of sin. He is the divine creed of the church. Christ is Christianity. "This gospel alone holds out a divine, self-conscious, self-determining personality as the supreme object of faith and hope and love and obedience." In this alone is Christianity differentiated from other religions. Other religions have their moral code, their exalted service, their elaborate ceremonials, but only Christianity is merged in its author. "It is I" is the central point of his every announcement. He is himself Christianity's Alpha and Omega, its center and circumference, its root and its flower. As the burden of a melody may be expressed in a few bars of music, so he voices in these harmonies the glorious prelude to the symphony of his life—"I am the Vine"; "I am the Door"; "I am the Light of the world"; "I am the Resurrection and the Life." The supreme glory of the gospel is therefore not in ceremonial observance or an articulated system of doctrines, but in its Christ of strange incarnation, marvelous teaching, matchless character, majestic deed, atoning death, glorious resurrection and radiant ascension to the eternal Father.

Among the religious bodies of America the Church of Christ stands unique in this that it presents the person of Jesus Christ as the sole object of faith, the solvent of doubt and the Savior from sin. From time immemorial the world has been asking what is Christianity? In all past history and generally in current history apologetics assume that Christianity is the rear. The process of instructing theological stupefactions at once to the Bible as the revelation which God has given for the purpose or to the complex idea of Christianity as a system. The results have been various and painful. The student has been confronted with innumerable difficulties and discouragements. The mischief has been somewhat neutralized by the reminder that the way of the heart is shorter and less toilsome than by the intellect. But the way of the intellect ought not to be harder than the way of the heart. Why may not the first and main inquiry be whether Christ, the Christ of history, be the revelation of God which the soul needs, whether he be not the truth of which the soul is in search?

Dr. Gibson, who has seen the truth from our viewpoint, puts it this way: "The method for which we contend is to present Christ and his claims first. Let Moses and Isaiah stand aside. Let the evangelists be only trustworthy witnesses. Let Christ be 'All in all.'"

This method has the merit of being thoroughly scriptural. The apostles had to deal with intellectual doubters, as well as the morally perverse, yet they invariably presented Christ as the first and supreme object of faith. Paul on Mars Hill preaching to a company of cultured skeptics passed at once from common ground—the truths of natural religion—to the setting forth of Christ and the resurrection. Peter, speaking of the prophets, represents them as "searching what or what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow," so that in their view the personal Christ was the substance and the essence of Old Testament scriptures, they deriving their authority from him rather than he from them. Most explicit of all is the apostle John, who insists so strongly both in his gospel and his first epistle that the personal Christ is the Word, that "the Life was the Light of men." "God so loved the world that he gave"—not a book or a religion, but "his only begotten Son."

(To be concluded.)

#### THE APPEAL OF JACKSONVILLE, FLORIDA.

BY G. W. MUCKLEY.

I sincerely wish I could get the entire brotherhood to see its duty toward Jacksonville, Fla. I have visited the city during a Southern trip and have given the matter careful investigation. I am writing this appeal to the brotherhood upon my own motion and ask from the brethren a respectful hearing.

##### THEIR LOCATION.

The brethren of Jacksonville have the best corner lot and the best location for a church building in the entire city. I say this advisedly, after most careful going over the city. The lot is diagonally across the street from the Windsor House, the principal hotel of the city, and opposite the central park of the city. It is reached by street cars from all parts of the town and is within walking distance of the largest population. Our people now have the largest Sunday school in the city and the largest congregation. Brother Boone, the pastor, is doing a work that will tell for the future and the brotherhood should help him and not compel him to make the lonely struggle.

##### THEIR CHURCH BUILDING.

Their building when completed will cost \$25,000. The lot clear of any buildings would easily sell for \$10,000. It has been remarked by a few of our people that the brethren of Jacksonville have built too costly. I feel quite certain that such persons would not think so did they visit the city and see the advantage to be gained by the location and its meaning to the future of our cause in that city, the great metropolis of eastern Florida and the gateway into the peninsula. The building is a thoroughly modern one and is for all time. It is built out of beautiful white sandstone from Bermuda, which will harden to almost the consistency of marble. Enough of these stone are now on the ground to complete the building. I want to register my approval of the location and the kind and cost of the building. I do not see where the brethren could have curtailed and yet build foundations such as our cause needs in Jacksonville. The cost of the building should not make our people lose sympathy, but should rather enlist their sympathy. I say again that I believe a visit to Jacksonville, Fla., would be sufficient to

convince the most skeptical of the wisdom of this building.

#### THEIR FUNDS.

Our brethren and the people of Jacksonville have been giving liberally when we consider that all other religious bodies are building at this time. When the building is completed the congregation will have an indebtedness of \$12,000 on the house and lot unless our people send them more money. The board of church extensions cannot make so large a loan as that. The brotherhood would not approve of our board placing so much money in a city the size of Jacksonville. Thus far the brethren in Jacksonville have borne almost the entire burden. Their public and private appeals have resulted in a gift of only \$2,500 from the entire brotherhood, a paltry sum for a rich brotherhood to send to this important work. Some of the Jacksonville brethren have given almost to the ruination of their business, and all have done their duty. Brethren, shall we allow such sacrifice and devotion and have no share in it? The cause at Jacksonville is not local, it belongs to us all.

G. W. Zarring is chairman of the building committee. Send your gifts to him, Jacksonville, Fla., or to Benj. L. Smith, Y. M. C. A. building, Cincinnati, Ohio, and state that the gift is for the building at Jacksonville, Fla.

#### A NEW GATE INTO AN OLD WAY.\*

BY BURRIS A. JENKINS.

Here is another of the books of value that President Hyde has given to the world. So simple is its idea that one wonders why no one has ever thought of it before. So with most great inventions. "This Way" is the earliest title given Christianity; and it is the essence of "This Way" of Jesus that is stated clearly and happily and helpfully in this volume. The teaching of Jesus as found in the synoptic gospels is set forth in popular and devotional manner.

First comes the Principle of the Way—the Father. Dr. Hyde finds two elements in the soul's reach after God—the love of nature and the love of man. Jesus tries to intensify these two in all his followers. The contact with the Father is made through "the Son—the Incarnation of the Way." Jesus has drawn together the scattered rays of the divine love as seen in nature, in other men and in our own souls, to a focus in his own character and life. We therefore gain our best knowledge of the Father through his reflection in the Son. Here, then, is scope for all the hero-worship in our hearts. Is there a good and whole character in history or a high, exalted life in our acquaintance? It is of The Way; it is of Christ; it is of God. In loving and imitating it we are loving and imitating Christ and God.

In seeking to make his way the way of men Jesus gathered about him a small circle, through whom he leavened the world. "In accomplishing this Jesus performed the greatest feat of teaching and achieved the grandest success in organization and administration the world has ever seen." This community of those who walk in Jesus' way is the kingdom of heaven or "the spirit of the way." Next comes faith, the grasp of the Way, with its accompanying aspiration after

God and its result in prayer; then repentance, the entrance to the way; then forgiveness, the restoration to the way; and love, the law of the way. Thus also Dr. Hyde holds up to view sacrifice, revelation and blessedness, the reward of the way—old themes touched with a new gilding of spiritual insight in a manner to make the reader earnestly desire to find this way and walk in it. Sermons are in this book and meat for the soul to feed upon.

Kentucky University.

#### AN AFTERMATH.

MRS. DAVID OWEN THOMAS.

Perhaps there was no delegation to the Omaha convention which secured more benefit from that gathering than the wideawake group of people who hailed from Minneapolis. The forces were marshaled early by "Col." Halbert, and before the date were well drilled in their respective duties. During the convention this delegation—by reason of its careful organization—enjoyed exceptional advantage in the way of showing hospitality to its many friends. On their return the Minneapolis people held a delightful meeting for the benefit of the "stay-at-homes." This was called an Aftermath, and a program was sent to all the church members. We had a large attendance and a very unique entertainment. There were ten or twelve two-minute talks on the Convention City, Prohibition Rally, C. W. B. M. Sessions, Communion, College Banquets, etc., and there was the song, "On to Omaha," sung enthusiastically by the delegation. The most striking feature of the affair was the work of the decorating committee, the whole lecture room being transformed into a miniature convention hall. In succession we were greeted by a Rest Room, Information Bureau, Restaurant and Bethany College. Butler College of Indianapolis was also nobly represented by pictures of college professors and buildings and an array of pamphlets, catalogues and literature. This is but the beginning of Col. Halbert's efforts. Next year we hope to have every booth and all the headquarters of our journals and colleges, in particular, fully represented at our Detroit aftermath.

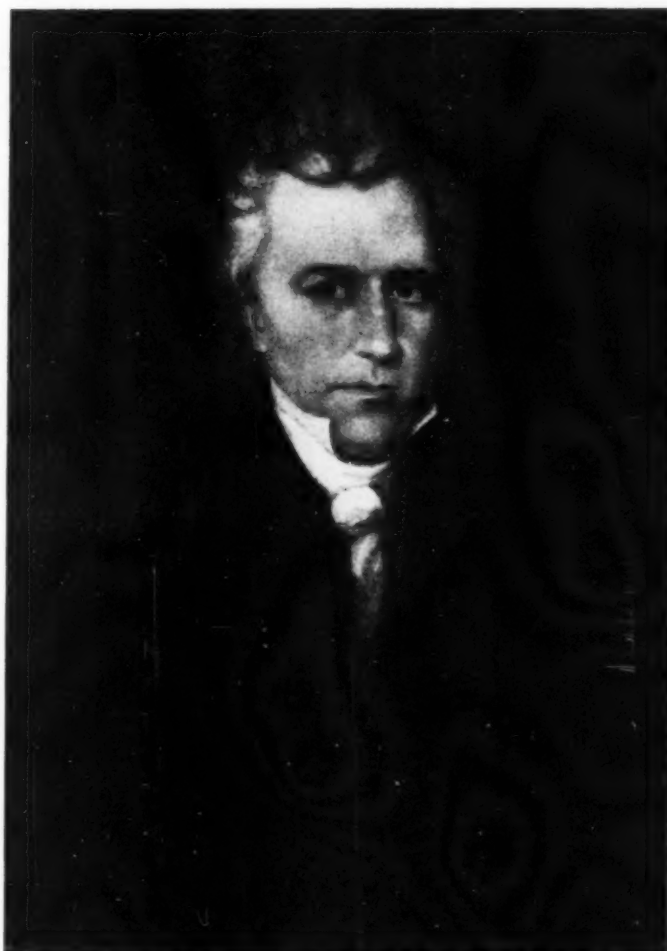
Minneapolis.

#### How to Preserve a Husband.

"First, be careful in your selection. Do not choose one who is too young, and take only such varieties as have been reared in a good, moral atmosphere. When once the selection has been made let the past remain forever settled and give the entire thought to the future. Some insist on keeping the husband in a pickle, while others prefer hot water. It does not seem to be generally known that even poor varieties may be made sweet, tender and good by garnishing them with patience, smiles and affection. They should then be wrapped in a mantle of charity and kept warm with a steady fire of devotion. Thus treated they will keep for years as good as when first selected. Sometimes they will improve with age."

It is not said that after keeping God's commandments, but in keeping them, there is great reward. God has linked these two things together, and no man can separate them—obedience and peace.—F. W. Robertson.

\*Jesus' Way. By William DeWitt Hyde, President of Bowdoin College. Houghton, Mifflin & Co., Boston and New York. 1902. Pp. 198. Price \$1 net.



ALEXANDER CAMPBELL

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# BOOK REVIEWS

**The Beautiful Mrs. Moulton.** By Nathaniel Stephenson. Author of "They that Took the Sword." With dainty frontispiece portrait of the heroine. Decorative cover. 12mo, \$1.20 net. New York. John Lane.

The Beautiful Mrs. Moulton is a wholesome story and teaches some lessons which need to be learned in this nervous commercial age. One should read "The Palace of Art," by the great poet of the last century in connection with Mr. Stephenson's fine story. Two classes of people will be benefited especially by the lesson of the book. Those cultured women who make art and society above the genuine joys of home life and those men who leave the paths of true business industry and integrity for the excitement of the stock exchange and gambling in futures. Society has its unhappiness as well as its glamour. Mrs. Moulton died a failure and Mrs. Moulton lived a failure because secondary things in life were put first.

**Samuel.** By Rev. F. B. Meyer. New York. Fleming H. Revell Co. 1902. Pp. 270. 12mo, cloth. \$1.00.

This volume is an addition to the author's series of "Old Testament Heroes," including eight titles, beginning with Abraham and ending with Jeremiah. Dr. Meyer is not always safe as an historian or an exegete, but his strong power as a preacher lies in his application of the teachings of the Bible to present-day Christian behavior. All of his writings are informed by the spirit of consecration and deep earnestness, which gives them the vital character quickly perceived by their readers. Those who are interested primarily in the historical features of the Old Testament will look elsewhere for aid, but those who wish material for the enrichment of the spiritual life may well possess themselves of this book.

**Russian Political Institutions.** By Maxime Kovalevsky. Chicago. University of Chicago Press. 1902. Pp. 299. Price, \$1.25.

During the past few years a new interest has been taken in the history, customs and political outlook of Russia, and the result of this new state of interest is the growing conviction that Russia is going to play an important part in the coming drama of Europe and Asia. Professor Kovalevsky was formerly professor of Public Law in the University of Moscow, since which time he has been engaged in important literary labors and lectureships at the leading universities of the world. During the past year he delivered a course of lectures at the University of Chicago upon the Crane Russian foundation, and these lectures are now given to a wider circle in this volume. They trace the growth and development of Russian political institutions from the beginnings of Russian history to the present time. The treatment is necessarily historical and for that reason more valuable and interesting. The periods considered, after the preliminary chapter on the making of Russia, are those of the Romanovs from

Peter the Great to Catherine II, and the times of reform under Catherine II and Alexander II. Still later chapters deal with the position of Poland and Finland in the Russian empire. The author is a thorough believer in political progress, and feels that the reform movements among his people have been very conspicuous when viewed in the light of the educational limitations which have been characteristic of Russia. A vast population moves slowly, but he believes in the case of his own people that it moves surely. The progress of these reforms is illustrated in a most interesting and somewhat dramatic manner with incidents taken from the chronicles and from private life.

The book is highly interesting not only to students but to the average reader.

**Faithful, and Ward's Cross.** Boston. Little, Brown & Co. 1902. Pp. 283. \$1.00.

These two stories by the author of "Miss Tosey's Mission," "Laddie" and other sketches, are studies of character and are handled delicately and artistically. The heroine of the first is a self-denying girl who apparently misses all the best of life for the sake of others, but comes to her own at last. The second story is that of a minister whose life is shaded first by the delayed expectations of wealth and later by an imaginary sin, from whose spell he emerges happily at last.

**The Ministry of the Sunday School.** By Harwood Pattison. Philadelphia. American Baptist Publication Society. 1902. Pp. 255. \$1.00.



The author of this book is professor in the Rochester Theological Seminary, and the treatment which he has accorded the subject shows him to be thoroughly familiar with the field. Originally the materials were delivered in lecture form in London on the general subject, "The Minister in Relation to Children and Sunday Schools." Later on they were given at Hartford Theological

Seminary. The first chapter title is "The Bible and the Child." Then follows the history of the Sunday school movement. Later on the relation of the minister to the Sunday school is discussed in three informing chapters, and the work closes with a consideration of the place and opportunity of the Sunday school at the present time.

**The Red Box Clew.** By J. Breckenridge Ellis. Chicago. Fleming H. Revell Co. 1902. Pp. 230. Price, 75 cents, net.

Mr. Ellis is a young man whose writings have become well known not only through the journalistic channels afforded by the Disciples of Christ, but in a wider field as well. Other stories have already ap-

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peared from his pen, and this new one, which originally appeared in the pages of the *Christian Evangelist*, will be welcomed by those who have read it there and many others interested in good boys' and girls' stories.

**Little Women.** By Louisa M. Alcott. Boston. Little, Brown & Co. 1902. Beautifully illustrated by Alice Barber Stephens. \$2.00.

This is an age of new and sumptuous editions of books that have become classic because of their helpfulness. All the girls of the present generation have read "Little Women" and not a few of the boys have secretly carried off the book to enjoy its pages. To meet an old friend in a new dress is always a satisfaction, and this is the privilege accorded readers of this

in Minnesota and were captured by the Assiniboinés and sold to Tall Gun of the Ojibwas, from which they later made their escape. The body of the book is made up of a graphic description of the exciting adventures, hair-breadth escapes and thrilling experiences of these Indian children, with attacking Indians, wild beasts, storms, floods and the great wilderness during their spring and summer journey of 800 miles across the upper Mississippi and Missouri country to the Ogalalla towns. It is not a work of fiction, but a story from real life, being literal in style and purpose. The writer displays a rare knowledge of all phases of Indian life, plant and animal life. This knowledge, coupled with his unusual gift of the rare art of telling, makes the reader



delightful story by the new edition just issued by Little, Brown & Co. The form is all that could be desired and it will prove a delightful holiday gift to any child and to many an older person.

**Two Wilderness Voyages: A True Tale of Indian Life.** By Franklin W. Calkins. The Fleming H. Revell Co. New York. 5½x8 inches. Pp. 359. \$1.50.

This is a story of Etapa and Zintkala, two Sioux children, son and daughter of Fire Cloud, chief of the Ogalallas, who in 1867 escaped from a mission school

of the book experience all the emotions of actual habitation in the great wilderness of myriad bird and animal life. This story will especially appeal to boys and girls because of its subject matter and simple style. Grown people will also relish it.

**A Daughter of the Snows.** By Jack London. Philadelphia. The J. B. Lippincott Co. 1902. Pp. 334. \$1.50.

A romantic and stirring story is here presented, dealing with life in the newly opened regions of Alaska in the days of the earliest of the gold seekers. The

heroine of the story is the daughter of a pioneer in this region who has become wealthy and has determined that his daughter shall receive the advantages of modern education. The story opens with her return from her college and Paris experiences. She has all the dash and hardihood of her father and his race, combined with the qualities which make heroines most attractive to readers. In the atmosphere of the far North these qualities appear at their best. The two men whose relations to her form the plot of the story are widely contrasted types, and as the narrative progresses the different aspects of human nature under the Aurora Borealis are portrayed with a strong and faithful hand. The development of character in the opposite directions in the two men, both of whom love Frona Welse, comes at the last to tragic disclosure. The story will hold the attention of the reader who delights in hardy and heroic exploits, with which the deep emotions of life are inextricably woven.

*The Loom of Life.* By Charles Frederic Goss. Indianapolis. The Bowen-Merrill Co. 1902. Pp. 315. \$1.50.

Any product of the pen of an author made so well known by "The Redemption of David Corson" is likely to receive instant attention. "The Loom of Life" has the value of a local study, as its scene is Cincinnati, the home of the author, and among the hills of Tennessee, which are painted with life-like precision. The story itself is one that has elements of great attractiveness in spite of the constant air of unreality which limits its value. This same quality was strongly observable in "David Corson." An author must keep his feet on the ground unless he is deliberately telling a fairy story, and while "truth is stranger than fiction," still the sort of story that Dr. Goss attempts to tell requires a larger element of credibility than this book affords. The lesson which the book teaches is forcible and convincing. The doctrine of forgiveness was never more strongly urged, and one can pardon a certain impossibility in characters which contribute to this end. Certainly the portrait of Helen Braithwaite is in many regards fascinating. Perhaps the story is somewhat overloaded with incident, and it is difficult to see how the introduction of the mob episode in Cincinnati contributes in any manner to the narrative. It is doubtful if the book will raise Mr. Goss' reputation as a novelist or will be as popular as was his former work.

*The Hurdy-Gurdy.* By Laura E. Richards. Boston. Dane, Estes & Co. 1902. Pp. 98. Price, \$0.75, net.

Mrs. Richards is known as a writer of children's rhymes and jingles. This book, quite profusely illustrated, is a series of fancies such as interest little folks. Very remarkable indeed are the performances of the characters in this book of rhymes.

*The Gift of the Magic Staff.* By Fannie E. Osterlander. New York. Fleming H. Revell Co. 1902. Pp. 221. \$1.00.

The author of "Baby Goose" has given us another volume of similar character, in which the boy's counterpart of "Alice in Wonderland" is attempted, and with excellent results. Paul, the hero of the story, discovers under a stunted apple tree in the garden a little green man, who provides him with the magic staff, by means of which he makes all kinds of possi-

ble and impossible journeys and discovers the secrets of the world hidden from others less fortunate. To say that the book approaches the interest and value of the "Alice" narrative is high praise indeed, but not too high. The beauties of nature revealed to an observing child and the value of courage and persistence are admirably taught in the book.

*A First Century Message to Twentieth Century Christians.* By G. Campbell Morgan. Fleming H. Revell Co. Chicago. 1902. Pp. 217. Price, \$1.00 net.

In successive chapters Mr. Morgan has considered in this volume the letters to the churches recorded in the Apocalypse. His method of treatment is familiar and revealing. He first attempts to interpret the letter itself in the light of New Testament conditions, and then make application of its meaning to the churches of to-day. It will be easily seen that these messages afford a commentary upon the entire range of church conditions and form a splendid basis, thus interpreted, for a series of Biblical studies or sermons.

*The History of the English Bible.* By Harwood T. Pattison. Philadelphia. American Baptist Publication Society. Pp. 274. \$1.00.

No question is more frequently asked by people who are just learning to take an interest in the Bible as a book of literature as well as the Word of God, than this. How did we get our Bible? The answer to this question is given in this volume. The author does not attempt to tell the story of the origin of the Scriptures, but only of their English translations. The work of Wycliff, Tyndall, Coverdale and the makers of the Authorized Version is reviewed and then the story of the revision is recorded. The later chapters are equally interesting, being devoted to the Bible in English literature, the Bible in its effect upon the nations and the Bible in spiritual life. A book like this answers a hundred questions which any Bible student is likely to ask, and it gathers in small space a large amount of information.

*Little Saint Sunshine.* By Charles Frederic Goss. Illustrated by Virginia Keep. Indianapolis. The Bowen-Merrill Co. 1902. Pp. 153. \$1.00.

The little girl who figures in these pages is an orphan who first finds refuge in an orphan's home and is then adopted by an Irish family in Texas, who have lost a little one in the old country and take the unprovided child to their hearts. In this atmosphere she grows up to young womanhood, where the inevitable love story reveals itself and ends happily, as all good stories should. The angelic character of the girl is perhaps the most seriously questionable phase of the narrative, for who has seen in actual life the reality of which Little Saint Sunshine is the ideal?

*Faith, Fellowship and Fealty.* By Clelland B. McAfee. Chicago. Fleming H. Revell Co. 1902. 18mo., cloth. Pp. 27. Price, \$0.25.

This little volume of the "Quiet Hour" series will prove itself of great value to its circle of readers. It is written by a practical and successful pastor and is a fitting addition to the "Quiet Hour" list. It deals with the themes of "Becoming a Christian," "Becoming a Church Member" and "Becoming a Church Helper."



## The Bible School

"IF OUGHT BUT DEATH——"\*

HERBERT L. WILLETT.

The Book of Ruth is one of the most beautiful not only within the compass of the Bible, but in all literature. Its sweetness, purity and charm place it almost beyond rivalry. It is an anonymous book whose author cannot be even remotely conjectured. It has its place in the Jewish collection in the third division of the Old Testament literature, which is called the Miscellaneous Writings. Its date is indeterminate. It is possible that it took form soon after the days of the judges in which the events are placed, but it seems more likely that it embodies narratives which passed downward in oral form until a comparatively late period. It is not even certain to what section of the age of the judges the events of the book belong. It is simply asserted that "when the judges judged," these things happened.

The story of the book is too familiar to need recounting here, and those who are either unfamiliar with it or do not recall it in all its beauty would do well to turn to the Book of Ruth and read it through. It is highly appropriate that the book should be called after its heroine, for this maiden, wife and widow, who became once more a wife, is its central figure, and a most attractive one she proves.

The book has the greater charm because of the quietness and pastoral simplicity of the scenes portrayed in contrast to the rough and brutal characteristics so often revealed in the period of the judges, as the Book of Judges abundantly proves. This little volume, however, has the value of assuring us that though wars were waged and the Israelites as a people had a troubled and unhappy experience in this age, yet the quiet and simple life was in many places quite undisturbed by these alarming events, and the modest domestic virtues flourished in many a heart. It is this fact which needs to be borne in mind in estimating any particular period of history. If we were to rely only upon chronicles of kings and courts we should be sure that the dominant character of many an important period in history was military and brutal; but the closer we come to the life of the people the more encouragement is found, and we are led to believe that human nature is constantly touched by the spirit of God and reveals hidden beauties of faith, love and kindness. Such is the value of those shorter sketches of the Old Testament, the Book of Ruth and the Song of Songs.

The character of Ruth has passed into literature and art as the symbol of faithfulness and constancy, and the conduct of her sister-in-law Orpah only gives the higher value to these qualities in her own. Orpah's conduct was perfectly natural in the circumstances. No one would expect her to go to Bethlehem with her mother-in-law. Neither one of the Moabite women had ever been in Israel. Their husbands had left the old Bethlehem region when only young men, and had gone into Moab and married there. After the death of these husbands it was but natural that they should find their

places again among their own people. But when Naomi decided to return to her kindred in Bethlehem the affection and constancy of Ruth instantly expressed themselves. Orpah had bidden her mother-in-law farewell and had contentedly taken her place among those of her own clan, but Ruth would not be separated from the aged and forsaken Naomi. Perhaps something of the very loneliness of Naomi's condition drew out her affections toward her. When the older woman would have left her she refused to accept the privilege of remaining in her own land. She insisted upon following her mother-in-law and sharing her fortunes whether good or evil. The great scene of this book, the colloquy of the two women, has passed into story, song and art, and the very words of Ruth are familiar to all readers of the Scriptures.

That constancy which Ruth displayed is a quality not only beautiful but essential in every ripening character. A man who lays his hand to the plow and turns back is unfit for the Kingdom of Heaven. He that remains faithful unto death is the one that receives the crown of life. More than half the failures that men make result from the lack of this quality of persistence and faithfulness. Many an enterprise, unimportant in itself, gains competence and strength because it is made the object of constant attention and persistent effort through years; and while, on the other hand, not a few enterprises that have the greatest promise of usefulness and the fairest augury of success miss their chance of usefulness because they are neglected after the first few efforts have been expended.

In Christian work the same is true. Character is not made in a hurry. No man by taking thought can add a cubit unto his spiritual stature. It is only by continuing to grow through quiet and fruitful years that the spiritual goal is won. The minister who in the face of larger opportunities and more flattering offers abides faithfully and contentedly with his church because he believes that he can do for his people a work of increasing good, is the one who succeeds with the surest elements of success. The Sunday school teacher who resists every temptation to give up her work when it becomes discouraging is the one who lives to see of the travail of her soul and be satisfied. The missionary who looks for immediate returns is likely to be disappointed, but he who labors on in the consciousness of the divine presence and the need of the world is the one who brings things to pass at last. Faithfulness is success, and nothing else can so surely achieve it.

There is a pathetic side to the picture presented by Ruth's relation to Naomi and her vow of constancy. One reads with increasing satisfaction the story of the later years after the return to Bethlehem, in which Ruth through quietness and the spirit of obedience to the law of kindness achieved a place for herself among the mothers in Israel. And yet these women were compelled, according to the beliefs of Israel in that age, to face the time when separation would come. Death cannot be averted, and death meant parting. "If ought but death," says Ruth, and in her words there is that pathos and that brooding tragedy which entered into every life before the hope of immortality had dawned upon the world. But Christianity has lifted that cloud, and our friendships are now formed not for a day or even for a lifetime, but for all the days. The Christian does not look forward to any time of parting. He realizes in proportion to the strength of his faith that death is not the consummation but an episode in life; that that life which is hid with Christ in God is one whose quality forbids the approach of death, and that whatever may be the experience beyond the dissolution

\*International Lesson for December 7, 1902. Ruth and Naomi, Ruth 1:16-22. Golden Text: Be kindly affectioned one to another, Rom. 12:10. Read the entire Book of Ruth.

of the body, life is certain to hold richer and fuller blessings the longer it endures. "If ought but death," cannot enter into Christian speech. The apostle has assured us that neither life nor death nor any other thing, except sin, can separate; and thus those affections which were beautiful but shaded come into fullest light and truest realization under the glory of our Christian faith.

#### FIVE-MINUTES' SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

*Be kindly affectioned one to another.* I know of nothing so beautiful in all the world as my text in motion. A good physician said to a patient some days ago as I was standing by, "Your trouble is that you have too much acidity in your stomach." Ah, thought I, and that is the trouble with the whole human race, save that it is too much acidity of the heart. The lack of the manifestations of affection indicates a tendency away from God. Some days ago I took my seat among about a dozen little girls ranging from ten to fifteen years and I began talking to them about affection between them and their mothers and the value of a kiss on the careworn face and the trying to get ahead of mother in her labors that she might rest a little before she went to her last rest in the grave; and three girls had never been kissed by their mother nor had they ever kissed her, and two others had never passed the kiss between themselves and their mothers since they left babyhood. It need not be added that none of these were Christian homes. When Christ is most largely recognized affection is most largely shown. That "Good morning—God keep you through the day," and "Good night—God keep you through the night," should ring daily under every roof. If company manners could hold the sway throughout a year in homes when no company was around, how beautiful the home life would be! To hear that "Thank you" and "Excuse me" or "Beg your pardon" and all those little things that make society polite belong to the Christian circle, for Paul wrote "Be courteous," and thanksgiving is the very language of Christianity. This is the great field for the practicing of one's profession. All through the day and with all whom you meet is the opportunity. Consideration for others is a surer road to happiness than consideration for oneself. The merchant shows his goods in the hope of getting a buyer and the Christian shows his virtues expecting to influence one for Christ. Both must throw their wares on the market if they expect to do business, and honest, energetic dealing will get the business every time. Not once, but many times comes the divine exhortation to be kindly affectionate one to another. It is the heavenly law and the heavenly citizen must practice here to be a perfect achievement beyond the misty vale. It is not hard. It is easy like all other principles laid down by Jesus, and like all others, it must be done and done quickly.

Our Father, it is thy plan and we desire to be a part of it through Christ our Lord. Amen.

When the hour of trouble comes to the mind or body and when the hour of death comes, that comes to high and low, then it is na what we hae dune for ourselfs, but what we hae dune for others that we think on maist pleasantly.—*Sir Walter Scott.*

#### CHRISTIAN ENDEAVOR.

Missions: "The World for Christ."

Topic Nov. 30: Ref. Isa. 45:12-23.

"I have made the earth and created man upon it. I, even my hands, have stretched out the heavens and all their hosts have I commanded. I have raised him up in righteousness and I will direct all his ways; he shall build my city and he shall let go my captives, not for price nor reward, saith the Lord of hosts."

#### THE SPLENDID OPTIMISM

of the old prophets ought to shame the miserable pessimism of some of our latter-day prophets. There is a class of people, in the church and out of it, who are continually croaking about the world getting worse and everything going to the bad. And they quote scripture to prove it! The fellow out of the church can quote scripture, oftentimes, to prove his position and approve his pessimism. There are spots on the sun, you know—or scientists say so! But still the sun shines and warms this old world and the flowers and fruits ripen and all the earth is filled with his goodness and his glory. And I believe with Tennyson, one of the truest prophets of the nineteenth century, in

"That God who ever lives and loves,  
One God, one law, one element,  
And one far-off, divine event,  
To which the whole creation moves."

And I believe, and I want you to believe, enthusiastically, that ultimate good must come and prevailing peace.

"Love is and was my Lord and King,  
And in his presence I attend  
To hear the tidings of my friend,  
Which every hour his couriers bring.

Love is and was my King and Lord,  
And will be, tho' as yet I keep  
Within his courts on earth and sleep,  
Encompassed by his faithful guard.

And hear at times a sentinel,  
Who moves about from place to place,  
And whispers to the worlds of space,  
In the deep night that all is well!"

I believe this because I believe that God created man and that he will raise him up in righteousness and direct his ways. I believe that man shall yet build the city of our God, and that the captives of earth shall yet be made free, not for price nor reward, but because Love shall rule in the world as Lord and King. This is the poet's aspiration and the prophet's vision of the

#### COMING AGE

of glorious realization, when the kingdoms of this world shall become the kingdom of our Lord and his Christ.

I believe this good time is coming, for the Lord has declared it, for salvation unto the ends of the earth. "I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall confess." And this will be a good confession—not of fear, but of love. "Surely shall one say, In the Lord have I righteousness and strength." To doubt or deny God's purpose and power to save the world is the worst form of infidelity. And there is a discouraging lot of this pessimistic unbelief in the church. Let us get

rid of it in our own hearts and lives. O let us believe that we, like Paul and Barnabas, are set to be a light of the Gentiles, and for salvation unto the ends of the earth. This is Christian optimism—*faith*, for faith is the most optimistic thing in the world.

"Look unto me and be ye saved, all the ends of the earth." It's our business to look—and to see that others look unto him and are saved. That's what "missions" means. We don't need to go to the other end of the earth to do it—one end is right here—our end!

### CHRISTIAN ENDEAVOR.

DO I DISCOURAGE OTHERS?

Topic Dec. 7: Ref., Mark 10:46-52; Num. 13: 26-23.

The inquiry is a pertinent one for Christians. The "discouragers" are not all dead yet. It must be confessed with keen regret that this tribe is not one of the "lost tribes" of Israel. They were much in evidence in the wilderness wanderings, in the history of the Hebrews and we find the same spirit manifest in the lesson story of blind Bartimaeus.

Oh, yes! The "discouragers" are often good, kind, well-meaning folks. But they have a fashion of saying the wrong thing or doing the wrong thing at just the wrong time. They are always and forever getting their foot in it—the wrong foot at that—

THE "KICKER!"

Feet were made to "go" with, but some Christian Endeavorers (?) seem to think they are chiefly to kick with. They make the cows "so" that way! I have to own (for I have seen both and had several bouts myself!) that the church kicker usually succeeds better than the cow kicker! It must be that there are a good many Christians, and some so-called Endeavorers, who are much inclined to "so" of their own accord! Like "old Dobbins," you know, with whom everything is "whoa!" You don't dare to stub your toe and say "Oh!" Some folks are like that. It is "O-so-whoa!" if I may coin a word to just fit the case. Don't go, don't do that, we can't do it—"don't trouble the Master!" Put in whatsoever phrase or in the significant language of silence or of unmoved indifference—this unfortunate class is a source of perpetual discouragement to the earnest souls—the Joshuas and Calebs in the strife for Canaan conquests. They tried to discourage the Master himself. Even Peter, the bold and impetuous, the enthusiastic disciple, tried once to discourage the Master, who turned upon him in the severity of love, saying, "Get thee behind me, Satan, for thou savorest not of the things that be of God!" I wonder if we who love the Master and his cause do not sometimes act the part of the discourager, unconsciously, unthoughtfully, perhaps, and sometimes even where we think we are doing the Lord service. It is so easy to discourage and to be a discourager. It certainly does not require much brains or bravery to say "don't," ordinarily, though sometimes both love and duty and loyalty to the truth demand that we say so.

Love does not say "Don't trouble the Master." No! for love has an infinite capacity for taking trouble. It is love's way. And those who truly love, as the Master loved, understand that troubles are to be lightened. For this cause love came into our world. And "Bear ye one another's burdens" is both the law of Christ and the love of Christ. One of the unfortunate things about this is that the discourager often succeeds—

for a while—until some masterful spirit stands up and dares to say, "Get thee hence, Satan!" I'm glad there are Calebs still and spirit-filled women and some men who dare to face the

DEVIL OF DISCOURAGEMENT

and down him, even if they can't cast him out. This sort of a devil is one that is not cast out, even by fasting and prayer. He doesn't often go to prayer meeting. He is too busy or his eyesight is too bad; but he can see, or thinks he sees, all the failures of others, while, like the Pharisee of old, he will not lift his little finger to lighten the burden of the blind, the bewildered—the brother or the brotherhood in need.

### THE PRAYER-MEETING.

SILAS JONES.

The Crowned Year.

Topic Nov. 26: Ps. 65:8-13; 103.

Ingratitude is one of the basest sins. There is not much to be expected of the man who quickly forgets his benefactor. The world does not deal kindly with him who shows no feeling of gratitude to those who cared for him in the days of helpless infancy and gave him in youth the best training they knew how to give. The ill treatment received from his unnatural daughters wrung from King Lear the cry, "Ingratitude, thou marble-hearted fiend!" Concerning the wound inflicted by Brutus, whom Caesar had befriended, Mark Antony speaks thus:

"For when the noble Caesar saw him stab, Ingratitude, more strong than traitor's arms, Quite vanquished him; then burst his mighty heart."

No poet has ever sung the praise of ingratitude and no sane man thinks of it except as the unnatural, the monstrous.

The debt of gratitude has not been fully paid when we honor the men and women whose services have been freely given to us. Love and gratitude are due to God, from whom comes every blessing. It is unnatural that men should owe their existence and all that makes life desirable to one whom they do not regard with reverence. Our nation believes that men should honor God. Every year the president of the United States and the governors of the states issue proclamations calling upon the people to give thanks for the mercies that have crowned the year. This is done with the approval of nearly every citizen. The few who oppose may well be ignored. If to the approval of official recognition of the nation's debt to Almighty God there be added a sense of obligation to the Giver of good Thanksgiving day will be a notable day of the year.

President Roosevelt in his proclamation for this year says: "The year that has just closed has been one of peace and of overflowing plenty. Rarely has any people enjoyed greater prosperity than we are now enjoying." The coal strike has caused anxiety and loss, but the country continues prosperous. In the matter of material wealth we have become chief among the nations. We do not have to look to the past or to the nations of the old world in order to find the glory of wealth. It is here at home and before our eyes every day. The year drawing to a close has increased our wealth. What the future will bring forth we dare not attempt to estimate.

Wealth offers opportunity, and with opportunity comes danger. For increase of intelligence and morality a people must have a certain control over the natural world. The greater our control of nature's



forces the greater is our freedom to develop the entire man. But we may not use this freedom in the right way. History warns us that it is easy for nations to misuse their wealth and so prepare their own destruction. The present prosperity of the United States is testing the quality of our civilization. Such wealth has never been given to a people. If we use it wisely how great will be the glory of our nation! We can so use our great opportunities as to increase the virtue and intelligence of the whole people if we acknowledge God as the Giver of all. "The earth is the Lord's and the fullness thereof. The world and they that dwell therein."

"For every beast of the forest is mine,  
And the cattle upon a thousand hills."

When we realize that we and our possessions belong to God we shall make a right use of what we have and we shall bring to him the gratitude of our hearts for his goodness which crowns every year.

#### THE PRAYER-MEETING.

SILAS JONES.

What the Gospel Has Done for Women.

Topic Dec. 3: Matt. 28:1-11; Rom. 16:1-6.

The words of one who has been called "the most distinguished woman of India to-day" will help us to appreciate what the gospel has done for women. She describes a condition which would be impossible if Christ ruled the hearts of India.

"I beg of my Western sisters not to be satisfied with looking on the outside beauties of the grand philosophies, and not to be charmed with hearing the long and interesting discourses of our educated men, but to open the trap doors of the great monuments of ancient Hindu intellect and enter into the dark cellars where they will see the real workings of the philosophies which they admire so much. Let our Western friends come to India and live right among us. Let them frequently go to the hundreds of sacred places where countless pilgrims throng yearly. Let them go round the strongholds of Hinduism and seats of sacred learning, where the Mahatmas and Sadhus dwell and where the 'sublime' philosophies are daily taught and followed. There they will find that the men who boast superior Hindu spirituality oppress widows and trample the poor under their heels. They have deprived the widows of their birthright to enjoy pure life and lawful happiness. They send out hundreds of emissaries to look for young widows and bring them by thousands to the cities to rob them of their money and their virtue. The so-called sacred places—those veritable hells on earth—have become the graveyards of countless widows and orphans, but not a philosopher or Mahatma has come out boldly to champion their cause."—Pundita Ramabai.

Let us hear the words of a distinguished American, who speaks not for himself alone, but for all who have in their mind of Christ:

"There is not a religion, a philosophy, a science, an art for man and another for woman. Consequently there is not, in its essential elements at least, an education for man and another for woman. In souls, in minds, in consciences, in hearts there is no sex. What is the best education for women? That which will help her to become a perfect human being, wise, loving and strong. What is her work? Whatever may help her to become herself. What is forbidden her? Nothing but what degrades or narrows or warps.

What has she the right to do? Any good and beautiful and useful thing she is able to do without hurt to her dignity and worth as a human being.

"In his religion nothing great shall be accomplished unless woman put her hand to the work. To her the angel is sent to announce his coming. She is with him at the manger, with him in his flight and exile, with him in all the years of his hidden life, with him at the marriage feast, with him when he hangs on the cross. To a woman he first appears when he has risen from the dead. And when he is no longer visible on earth the hearts of women follow after, seek and find him in the unseen world, where what is pure and fair is forever so; where no shadow of change or evil can fall on the face of love. He revealed woman to herself, he revealed her to man. Until he taught, suffered and died the inexhaustible treasures of her great heart of pity and love were unknown even to herself."—Bishop Spalding.

#### THE BIBLE SCHOOL QUARTERLY.

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The Bible School Quarterly, treating the International Sunday School Lessons for 1903, has been prepared by the ablest and best known Bible scholars in our entire brotherhood. All of them are practical Bible teachers, as well as thorough Bible scholars and Christian workers. The superintendents, teachers and Bible classes using the Bible School Quarterly will thus have the best thought of the best writers on each lesson. Most of our best colleges are represented among the writers. President Burriss A. Jenkins of Kentucky University, Prof. G. A. Peckam of Hiram College, Prof. C. B. Coleman of Butler College, Prof. Silas Jones of Eureka College, President E. V. Zollars of Texas Christian University, Prof. Herbert L. Willett of the University of Chicago, J. H. Hardin, Elias A. Long, T. W. Grafton, Carlos C. Row-lison, J. W. Hilton and others who will also contribute to make the Bible School Quarterly the most complete and practical aid to the study of the International Sunday School lesson are favorably known throughout our brotherhood.

THE PLAN AND PURPOSE OF THE QUARTERLY.

The plan of the Quarterly is to treat each lesson from four different viewpoints. 1. Introduction. 2. Exposition. 3. Practical Application. 4. Lesson Illustrations.

The aim of the writers and publishers has been to give the best treatment of the Sunday School lessons in the plainest and most practical form possible. While all the writers are familiar with the Biblical languages all technicalities are avoided and the practical applications are taken from every day life. No cheap methods will be resorted to in the material make-up of the Bible School Quarterly. The lessons will not be chopped off like so much tape, nor will worn-out cuts be used to save expense of composition. Each writer will treat his part of the lesson fully. Each quarter will have special features helpful to the teacher in leading the Bible students to become Christians who shall grow in grace and in the knowledge of the Word of God.

PRINTING AND PRICE OF THE QUARTERLY.

The Bible School Quarterly will be printed on laid book paper of extra good quality in briefer type, so it will be delightful to read. An unusual but very attractive size has been selected to enable the Quarterly to fit in the coat pocket without being folded. The prices are as follows:

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Articles for publication should not exceed one thousand words and should be in our office one week previous to date of paper in which they are to appear. News letters should be condensed as much as possible. News items are solicited and should be sent in promptly.

**NOTES AND PERSONALS**

W. H. Kindred is in a meeting at Dreana, Ill.

Herbert Yeuelle lectured on "A Day About London" to a \$100 house.

Herbert Yeuell lectured on "A Day additions at Edgar, Neb.

V. E. Ridenour, singer, reports 28 additions to date at Webster City, Iowa.

A. R. Adams of Clarksville is assisting the church at Waterloo, Ia., in a meeting.

W. R. Jinnett has just closed a successful meeting at Shirley, Ill. Thirty additions.

C. A. Hill and wife have just closed a meeting at Fairbury, Neb. Twenty-one additions.

The new church at Bloomington, Ill., A. A. Wilson, pastor, was dedicated Nov. 23d.

Delta, Ia., is enjoying a good meeting, held by Wright and Wilkinson, evangelists.

R. B. Eubank, a Disciple, has given \$2,500 to the National Benevolent Association on the annuity plan.

J. E. Denton returns Dec. 1 to take up the work again at Varenville, Col., where he ministered before going to Sacramento.

We give the prayer meeting and C. E. notes for two weeks in this issue. They were unavoidably omitted last week.

Geo. A. Miller of Covington, Ky., began on the 23d a series of Sunday evening sermons on "The Divine Library" book studies in the Bible.

Anita, Iowa, is holding a union revival, the pastors doing the preaching. Fred A. Shutz is the pastor of the Christian church at that place.

The Foreign Christian Missionary Society received another annuity gift last week. This society has received over \$150,000 on the annuity plan.

Benj. S. Ferrall of Watseka, Ill., writes that the 23d was observed as Annual Church Rally Day. Bro. Madden, recently returned from Japan, will be present.

W. A. Morrison, pastor at Verdon, Neb., has just closed a three weeks' meeting, held by home forces, assisted by Louis R. Smith, singing evangelist. Twenty additions.

H. C. Saum of Prairie Depot, Ohio, is preaching a series of morning sermons during November on "The History of Human Inventions in God's Plan of Salvation."

The Coombs-Helm meeting at Fremont, Neb., closed Nov. 12th with 37 additions. Frank E. James is pastor of the church and the church is now in fine working order.

L. L. Carpenter preached at Pricetown, Ohio, last week, and raised money to employ a pastor for the church for the coming year. He also baptized five penitent believers.

F. D. Wharton has just closed a short meeting at Ashley, Okla., with 24 additions. Six were by confession. The meeting gathered up the scattered fragments in the community and a strong church will grow out of it.

J. E. Holley of Highland, Kas., writes that the work in Highland is in a most prosperous condition. A splendid parsonage recently purchased. The finances 50 per cent better off than any other year. Five have been added the past two weeks.

Grant E. Pike began work with the Sweetwater church, Texas the first Sunday in November. Had two additions the second Lord's day, and is prospecting on building a parsonage. Before leaving Colorado the brethren made him a fine donation and a purse of \$38.

After a year and a half's successful work in Colorado H. T. Morrison has returned to Illinois, where he is taking a much needed rest with his family. He is now ready to hold either evangelistic meetings or take a pastorate. His permanent address is 411 E. Jackson street, Springfield, Ill.

Special telegram: Christian Century, 358 Dearborn street, Chicago:

We dedicated Wyatt Park Christian church to-day. Seats six hundred. Packed at both services. Chas. Reign Scoville, speaker, asked for two thousand. Raised two thousand three hundred fifty dollars. M. M. Goode. St. Joseph, Mo., 11-23, '02.

Brother John Williams, formerly of Whiting, Iowa, began work at Missouri Valley, Iowa, Nov. 16th. He promises us some articles along the lines of prayer and other devotional subjects for the Century. Bro. Williams leaves many dear friendships at Whiting. We congratulate the Missouri Valley church upon securing the services of this spiritual-minded, God-fearing man.

G. A. Peckam of Hiram writes: Bro. Miner Lee Bates, pastor of the Warren church, has just closed a meeting here of eighteen days, resulting in 28 baptisms. His sermons were clear, earnest statements of scripture truth, so presented as to meet the wants of the present age. Everything at the college is running smoothly under President Beattie's administration.

The movement for the federation of churches in practicable methods of united work is gaining rapidly in America. A conference has been called to meet in Chicago December 15th for the consideration of the possibilities of the field presented by the city of Chicago and the state of Illinois. The different religious bodies have chosen representatives to be present at this conference. The last state convention of the Disciples of Christ chose five brethren to attend.

**SALESMEN'S TRIALS.****Bad Food Is One of Them.**

Road traveling is rather hard on salesmen. Irregular hours, indifferent hotels and badly cooked food play smash with their digestion.

An old Philadelphia traveler tells how he got the start of his troubles by using Grape-Nuts. "For years I was troubled with a bad stomach, which gave me constant headaches and pains all through my body, caused by eating improper food. I spent considerable money on doctors, who said I had indigestion and after taking medicine for a year and it doing me no good. I decided to go on a diet, but the different cereals I ate did not help me. If it hadn't been for the advice of a friend to try Grape-Nuts, I might be ailing yet."

"I commenced to feel better in a short time after using the food; my indigestion left me; stomach regained its tone so that I could eat anything, and headaches stopped. I have gained in weight, and have a better complexion than I had for years. At many hotels the salesmen will have nothing in the line of cereals but Grape-Nuts, as they consider it not only delicious, but also beneficial for their health in the life they lead." Name given by Postum Co., Battle Creek, Mich.

The Daily Independent of Monessen, Pa., has a fine report of the dedication of the Christian church of that city, whose pastor, C. E. Smith, has not only led the people into higher Christian life, but has encouraged the earnest little congregation to buy a lot and build a fine church property, conservatively estimated to be worth \$5,000. To accomplish so much in a year and a half manifests not only executive ability but untiring energy. President T. E. Cramblett of Bethany College, W. Va., dedicated the church for them. We congratulate Bro. Smith and the noble band at Monessen.

The special reception edition of the Disciple issued weekly in the interest of the Lexox Avenue Union church of New York city has come to our desk. On the front page is a fine picture of the pastor, J. P. Lichtenberger, who is well known for his excellent work both in Illinois and Buffalo, N. Y. We congratulate both church and pastor upon their auspicious work. Among our younger men no one holds a more difficult and important post than Bro. Lichtenberger. The Christian Century wishes both pastor and congregation a long union. We expect to hear good reports from that splendid body of people, led by such a true and noble pastor.

We have received a circular of information announcing the courses of lectures delivered by Professor Oscar T. Morgan of the University of Chicago. These lectures are of a popular character and yet sufficiently embody the essentials of technical study to prove of great value to any group of people who desire to inform themselves more amply concerning the Bible. The circular includes statements regarding six courses, including studies in Old Testament History and Prophecy, a separate group of studies in the Messianic prophecy, the teachers of Israel and their writings, the Wisdom literature and a group of book studies in the New Testament. The circular may be obtained by addressing Professor Morgan or Mr. Walter A. Payne, lecture course secretary, University of Chicago.

#### C. W. B. M. PROGRAM.

Thirty-fourth union meeting of the Christian Woman's Board of Missions Auxiliaries of the Christian churches of Chicago and vicinity will be entertained by the Ashland Church of Christ, Sixty-second and Laffin streets, Thursday, Dec. 4, 1902. Take Halsted or Wentworth avenue cars to Sixty-third street, transfer west to Laffin street, one block north. Bring box lunch.

Our national vice president of C. W. B. M., Mrs. Effie Cunningham, will take part on the program. Other good speakers.

## CHICAGO DEPARTMENT

### Bush Temple of Music.

Five hundred seems about the standard for morning attendance, but last Lord's day evening the house was crowded, it being necessary for the second time since the opening to make use of the top gallery.

The chorus choir grows apace, and great enthusiasm is shown by its members.

Both of Dr. Hall's sermons, "God's Love of the Beautiful" and "The Impending Crisis," a strong temperance discourse, were listened to with evident satisfaction by the audience.

I am sure there were at least forty-two Disciples present at the morning service, as that number of staid and pious looking people came in after the service had begun. Strangers are usually on time, but church members the world over reserve the right to be late.

The collection for the day was \$68.01. During the week a congratulatory letter was received by Dr. Hall from Bro. Chas. C. Chapman of Fullerton, Cal., formerly of the West Side, Chicago, who inclosed, as an earnest of his desire to see the Bush Temple work succeed a check for \$25. A few more such friends would put us on an invincible basis.

E. E. H.

### Douglas Park.

There were three confession at our last mid-week prayer meeting, and one confession last Lord's day. The community's interest in the work is steadily growing.

### Englewood.

On last Lord's day Bro. Kindred preached an excellent sermon on "The Invisible One" to a large audience, nearly all of whom were in their seats when the services began, as our minister insists that it is just as important and necessary that we should be on time at the Lord's services as at other engagements.

Grace Gospel Mission, Halsted street near 69th, is still prospering under the supervision of Bro. H. L. Baynes, and on Wednesday evening, Nov. 12, after prayer meeting, they brought eight of their converts over to our church for baptism, as they have no baptismal tank at the mission.

Our Bible school rally day exercises proved a grand success, as we had a good program, well rendered. Our collection, amounting to \$18.70, our attendance about two hundred and eighty.

Our Home Department is progressing nicely and we now have over thirty home students. There is a large field here for this work, and we pray

that the Lord may send more helpers into this vineyard.

The young men's Bible class has procured a nice large bulletin board and erected the same at Eggleston avenue on 63d street. Hereafter he who runs on 63d street may read where our church is located, the time of services, etc.

Our Bible school is preparing to have a Christmas tree and appropriate exercises for the holiday festivities.

Our Wednesday evening prayer meetings continue to be well attended and very helpful to those who avail themselves of this means of grace. We are always glad to have strangers meet with us and will extend to them a cordial welcome.

G. A. M.

### Jackson Boulevard.

At the close of a good prayer meeting Wednesday night one lady made good confession.

Jan. 1st Bro. Nichols goes to Milwaukee to hold a meeting for Bro. Kredler.

Our Sunday school was a large and enthusiastic one. Our new orchestra is giving us some fine music.

The Sunday morning sermon on the subject, "The Optimism of Jesus," was attentively listened to by an unusually large congregation.

The C. E. meetings are always helpful, but the subject, "Thanksgiving and Thanksliving," was such a good one that the meeting proved even more helpful than usual. At the close of our meeting our hearts were made

### A TUG OF WAR.

#### Coffee Puts Up a Grand Fight.

Among the best of judges of good things in the food line is the groceryman or his wife. They know why many of their customers purchase certain foods.

The wife of a groceryman in Carthage, New York, says: "I have always been a lover of coffee, and therefore drank a great deal of it. About a year and a half ago I became convinced that it was the cause of my headaches and torpid liver, and resolved to give it up, although the resolution caused me no small struggle, but Postum came to the rescue. From that time on coffee has never found a place on our table, except for company, and then we always feel a dull headache throughout the day for having indulged."

"When I gave up coffee and commenced the use of Postum I was an habitual sufferer from headache. I now find myself entirely free from it, and what is more, have regained my clear complexion, which I had supposed was gone forever."

"I never lose an opportunity to speak in favor of Postum, and have induced many families to give it a trial, and they are invariably pleased with it." Name given by Postum Co., Battle Creek, Mich.

6.30



glad by two coming to strengthen our ranks.

It has been remarked that a large number of men are attending our preaching services.

Bro. Nichols' sermon on "The Love of God" drew us nearer to God and made us long to show our love in living for him. One boy came and confessed his faith in Christ and a lady took membership with us.

#### Harvey.

Last Lord's day was our best day during the year. The largest attendance at Sunday school, the largest attendance at both morning and evening services, and by far the largest attendance at Y. P. S. C. E. The services of the day were helpful and inspiring and a glad day. The outlook continues hopeful. We are planning for a meeting in which our pastor, R. L. Wilson, is to be assisted by J. Fred Jones, corresponding secretary of the Illinois Christian Missionary Society. The meeting will be held early in the new year.

#### Metropolitan.

The past week has been a very busy one for us. The King's Daughters held a bazaar this week, which was a success, and they cleared \$200. This is encouraging and they feel well rewarded for their hard work the past two months in preparing for same. They want to thank their many friends for the help given and their patronage. While the bazaar was in progress our Endeavor society was having a rummage sale, which was also a grand success. To those who so often complain of their clothes and think they are not good enough for church, ought to attend one of the sales for an object lesson. It would do them good and they would be more thankful for their many blessings.

Our Sunday school was as lively as usual, the attendance being 432 and the collection \$13.20, with the enrollment of 28 new scholars.

Bro. Scoville was in St. Joseph, Mo., dedicating a new church, and in his absence Bro. Finley of the Ashland Avenue church preached to us morning and evening. While this is the first time we have heard Bro. Finley, we do not feel that he is a stranger among us, as he was one of the party that made the trip abroad with Bro. Scoville and so we have heard him spoken of, so much that we feel as if we had known him for some time, and hope to meet him quite often.

We were glad to welcome Bro. J. H. Beazley, pastor of the church at New Castle, Ky.

We would like the names and addresses of any members of the Church of Christ that have moved to Chicago. So often persons go to large cities and lose sight of their church, and with your help we will not let them.

## WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

To prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, every Reader of The Christian Century may have a Sample Bottle sent Free by Mail

Among the many famous cures of Swamp-Root investigated by THE CHRISTIAN CENTURY the ones we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney, liver and bladder remedy.

Mrs. H. N. Wheeler, of 117 High Rock Street, Lynn, Mass., writes on November 24, 1901: "About 15 months ago I had a severe spell of sick me a. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. THE DOCTORS SAID MY KIDNEYS WERE NOT AFFECTED, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned and to-day I am as well as ever. My husband is that of canvaser. I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable and is exceedingly gratifying to me."

Mrs. H. N. Wheeler



MRS. H. N. WHEELER

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, *fatal results are sure to follow.*

We often see a friend, a relative or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by the fatal type of kidney trouble—Bright's Disease.

### The Effect of the Sample Bottle of Swamp Root.

"Having heard that you could procure a sample bottle of Swamp-Root, free by mail, I wrote Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to too close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine, but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

Springfield, Ohio, Feb. 21st, 1901.

W. F. Lohmes.

43 1/2 West High Street.

EDITORIAL NOTE—If you are sick or "feel badly," begin taking the wonderful discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs of health. A trial will convince anyone.

You may have a sample bottle of this wonderful remedy, Swamp Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact, their very lives to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in THE CHRISTIAN CENTURY.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Keep us posted of such persons and we will do our duty. If you are thinking of moving here and if we can help you to get work or a boarding place we will be glad to do so. Names and addresses can be sent to C. E. Spencer, 1025 W. Congress street, Chicago. We feel very proud of our pastor, as he has just completed his book of sermons of 300 pages. He has been at work on this for a long time, and it contains sermons delivered in his great revival meetings, during which 1,781 were added to the churches of Christ. C. S.

#### NORTH SIDE.

The North Side church held a congregational business meeting Sunday, and voted to accept the resignation of Bro. O. P. Spiegel, to take effect immediately. Bro. Spiegel leaves Chicago Monday morning for New Orleans, to take up the work there, under the auspices of the American Christian Missionary Society. He has been advocating for a great many years the great necessity of the work he is about to enter into, which is the untried experiment of establishing large Christian churches in the leading cities

of the South. When the American Board decided to make this experiment it was only natural that it should turn to the man who was the champion of it, and of course Bro. Spiegel could not very well refuse. We very much regret to let Bro. Spiegel go, for we have all learned to love him for his sweet spirit and lovable disposition and his untiring efforts in behalf of our church. His ministry with us, while short, has truly been a profitable one for us. He has devoted most of his time to straightening out the business and financial affairs of our church, which were in a deplorable condition. But, thanks to him, we know now exactly where we stand, something that nobody knew before his coming. It is very much regretted by all our members that he cannot stay with us for at least another year, as it is certain that this would have been of great benefit to our church and the cause of Christ in this community. But the Lord willed otherwise. Both Bro. and Sister Spiegel leave us with our best wishes and love, and also our prayers that they will succeed in their new field of labor.

Some of the members of our choir presented Bro. Spiegel Saturday night with a beautiful pair of solid gold cuff buttons, with his initials engraved on them, as a little token of their love and esteem and faithful service among them.

The whole church wanted to give our worthy minister and his good wife a farewell reception, but Bro. Spiegel positively refused under any circumstances to allow it, since only eight months ago the church gave them a most delightful reception, and he said he was not worthy of so many courtesies. A large number, however, went to the Union depot Monday to see them off, and a fine lunch was given them to eat on their journey.

We had large audiences at both services Sunday and one addition.

Bro. Shakespeare conducted the song service in the evening. Mrs. Court and Mr. Crowder both favored us with two fine solos, which were much enjoyed. C. W.

#### HOT SPRINGS, ARK., VIA THE WABASH.

Commencing Nov. 9 the Wabash established its system or through Pullman tickets from Chicago to Hot Springs, Ark., via St. Louis and the Iron Mountain Route. Passengers leaving Chicago on the Wabash fast day express at 11:03 a. m. will arrive at Hot Springs next morning at 8 o'clock. For illustrated printed matter giving full information regarding this wonderful health and pleasure resort, address F. A. Palmer, Asst. Gen. Pass. Agt., Wabash R. R., 97 Adams street, Chicago.

Where the fat woman is on exhibition there may truly be said to be a big fair.

## Correspondence

### NEBRASKA SECRETARY'S LETTER

E. E. Headley is in a meeting with his home congregation at Guide Rock.

C. A. Young of Chicago and J. W. Hilton of Nebraska have been holding a meeting at Hebron, where Bro. Schell ministers. Last report was twenty-one additions, twenty of them baptisms.

Geo. Rader is in a promising meeting at Eddyville.

C. L. Pickett will supply temporarily at least at Tecumseh.

M. D. Baumer, formerly at Odell, principal of schools at Holmesville, preached at Rockford on the 9th.

Harvard, Virgil E. Shirley, pastor, reports \$58.30 for state missions on Nebraska day.

State President Doward and the secretary visited Wahoo on the 5th, according to previous arrangement, and the church there, consisting of five persons, all of advanced age, deeded the property there to the N. C. M. S. to be sold for benefit of the Lord's work and to pay off some moral obligations that stand against it. It was a sad scene, one that none need to want to witness. There are a dozen churches in the place and not over 2,000 population and many foreigners. There seemed no hope for a revival of the work.

G. C. Johnson of Indianola will begin a meeting at Norcatur, Kas., on 16th.

J. S. Beem reports sixteen additions in ten days at Magnet, a new point being opened by the district board of No. 4.

There have been twenty-five additions at North Side church, Omaha, in the two weeks of Bro. Small's meeting. We hope that it may continue a half dozen weeks.

B. C. Platt, preacher at Lexington, has resigned to take up temperance work.

I hear that eight have been added at Ashland. Bro. Mason and wife left for home on the 10th and Bro. Husong will continue the meeting.

Hill and Huston are striving against odds in Germania hall, Omaha. They have to give up two nights in the week for a lodge and dance. It makes the work doubly hard. This experience will try the mettle of Omaha First and its preacher.

Four additions resulted in the week's meeting at South Omaha.

Beatrice will begin meeting on 16th.

J. V. Coombs at Fremont. It was reported to me indirectly that twenty-two were added on Lord's day, the 2d. Have no report since.

Secretary spent Lord's day, 9th at Greenwood. Almost full apportionment pledged. Some good givers were

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## DO GOOD

With your money and enjoy an income from it while you live by giving to the **Foreign Christian Missionary Society** on the **ANNUITY PLAN**. The income is large, uninterrupted and certain for life. Interest is paid according to age of donor. There is no expense for repairs or taxes. A bond is given to insure prompt payment of interest, semi-annually. It is better than a government bond. One hundred and five gifts have been made, amounting to \$136,800. This plan is especially adapted to those fifty years of age, or older. Full particulars given upon request.

F. M. RAINS, Cor. Sec., Cincinnati, O.

not present. Bro. Bulta is well beloved there.

C. O. McDonald has located at David City, so reported to me. Meeting only held one week owing to excitement over a murder in the town.

Bro. Ogden is still at Ainsworth. Will hold meeting at Tekamah in January. He writes that smallpox has broken out in his family. This adds to his burdens.

I note with sorrow the death of Bro. Abbott of Unadilla. He has been a staunch supporter of our Nebraska enterprises.

Apportionment all pledged at Wakefield. Beatrice has taken the offering also. Bethany was to do so on the 9th. All indications are that Nebraska day will show the largest returns this year of any in the past.

Some of us are giving dollars when we ought to be giving fives and tens. Never in my twenty-one years' knowledge of Nebraska has there been so great return for labors expended as this year. Everything is bringing good prices and there is not a scarcity of things to sell. Now, if ever we should make an impression on the state in a religious way that will not soon be forgotten. Forward, now, brethren. All together.

Lincoln first raised a part of the money necessary to pay for latest improvements on the church.

Morrison and Smith meeting at Verdon had 24 additions on the 11th. Continued till the 16th. Bro. Smith is available for another meeting.

Simpson Ely will hold a meeting at York beginning on the 30th. Bro. Chapman reported two more confessions there on the 9th.

There were five confessions at Lincoln First church on the 16th, and four added by letter. They have a new brick walk around the lot.

J. K. Hester will close his meeting at East Lincoln on Wednesday, 19th.

North Side church, Omaha, meeting three weeks, 43 added, ten on the 16th. Bro. Small and Sister Long both are obliged to leave this week. This church is counting on getting Bro. Bicknell as its preacher.

Atwood and wife report four additions at Clear Creek, in Pawnee county.

F. Janes will hold a meeting at Wakefield, beginning on the 30th. The meeting at Fremont has closed. Some thirty additions resulted.

N. T. Harmon is home again from Waukegan, Ill., where he was in a meeting. The lake breezes played havoc with his throat and he was compelled to close.

H. R. Trickett was to begin at Har-

## SENT ON 3 DAYS' TRIAL



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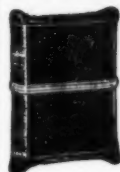
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ward on the 7th inst. No report from there recently.

F. S. White, for several years pastor at Exeter, has resigned and relocated at Arapahoe.

Overton hopes to be ready to dedicate their new house before long. Afterwards they want another meeting.

W. E. Gray, a Free Methodist minister, was among the additions at the North Side Omaha meeting. He has been studying the position of our people for some time. Is available for a pastorate.

Last week my letter read that C. C. McDonald had located at David City. Printer or typewriter at fault. Claude O. McFarland is the correct name. M. D. Baumer appears in the same letter as M. D. Sumer.

Smallpox kept the secretary from Lexington on the 16th and he had the pleasure of hearing Bro. Haynes at the First church in Lincoln. A splendid work is being done here.

Reports from the meetings over the state are irregular. Why not report, brethren, if there is anything to report? The other churches are always glad to read of the work in sister churches. These items of news are what makes the secretary's letter interesting. Send them in on Saturday, and that will insure a Monday's letter containing them.

Mrs. Princess Long came up from Lincoln on Thursday, 13th, and visited at Cotner, after taking dinner at the house of the secretary. She sang for the students, of course, and delighted them all.

Harold Baldwin of Missouri preached at Ulysses on the 16th with a view to locating. Bro. Baldwin will be welcome to Nebraska and should he locate at Ulysses he will find a delightful people full of good works.

D. M. Sayles, who has been laboring on the frontier in Southwest Nebraska, has moved to Bethany and will attend school. This brother has done a good work in that far-away country and was county judge also.

T. B. McDonald has moved to Bethany from Platte Valley and will finish his education.

And don't forget Nebraska missions.  
S. A. Baldwin.

#### KENTUCKY LETTER.

Kentucky was quite well represented at the Omaha convention, and all seemed to thoroughly enjoy the splendid addresses given.

This seems to be a "season of protracted meetings" in the Blue Grass state. A number have just closed with gratifying success, while many are in progress at this writing with splendid prospects.

Lloyd Darsie has just declined the call recently given him by one of our Chicago churches, and will remain next year at Paris. The beautiful new church building at Paris is nearing completion and will probably be

dedicated some time in January.

J. T. Sharrard of Paris has just accepted a call for next year at Old Union, Bourbon county, hence will soon begin his seventh year with that congregation.

Jno. B. Jones, who recently accepted a call to Wilson, N. C., has been succeeded at Bellevue by W. F. Smith, who has been preaching very successfully for several years at Antioch, Fayette county. Prof. S. M. Jefferson of Lexington has succeeded Bro. Smith at Antioch.

President Burris A. Jenkins of Kentucky university is in a splendid meeting with G. H. C. Stoney at Flemingsburg, with R. M. Hopkins in charge of the music. At last report there had been nearly fifty additions. Bro. Jenkins is announced for a series of lectures on the "Life of Christ" shortly at Richmond.

Milo Atkinson has resigned at Vanceburg and accepted a call to Petersburg.

The congregation at Dover extended a call Sunday to J. D. Houston of Georgetown, O., to become the pastor of the church, beginning January 1. He will probably accept.

R. H. Dodson, assisted by W. S. Gamboe of Ashland, has just closed a meeting at Oakland, Bracken county, with twenty-seven additions. There have been 110 additions to the church since he took charge two years ago.

R. B. Neal of Grayson writes: "The annual meeting of the Churches of Christ of Rowan, Carter, Boyd, Greenup, Lewis and Lawrence counties will be held at Morehead, Rowan county, from Friday, November 28 to 30. Morehead hangs her latch-string out. Write Prof. F. C. Button, Morehead, Ky., if you will attend. Let each church within above-named counties have a representative, or statistics, or both, at the meeting."

M. G. Buckner of Harrodsburg is assisting S. M. Berreard in a splendid

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meeting at Parkland church, Louis-  
ville.

R. H. Crossfield is in a meeting  
with "home forces" at Owensboro.  
This is his sixth meeting in the seven  
years he has been preaching for this  
congregation.

C. W. Dick will begin his fourth  
year with the church in North Middle-  
town on January 1. The work there  
continues to prosper under his leader-  
ship.

O. P. McMahon, for several years  
the energetic preacher at Butler, Pen-  
dleton county, has accepted a call to  
Somerset, Pulaski county, and is al-  
ready at work in his new field.

Geo. H. Farley of Moonfield has suc-  
ceeded W. S. Houchins at Burgin, Mer-  
cer county, and will begin regular  
work there next month.

The new building at Hazel Green  
academy, "Pearre Hall," will be ded-  
icated on Thanksgiving day. The prin-  
cipal address will be delivered by Miss  
Mary A. Lyons of Ohio.

Geo. Darsie of Frankfort will preach

## A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton,  
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the union Thanksgiving sermon of the  
Louisville churches this year.

One of the best meetings held of  
late was that at Clay City, in which  
D. G. Combs, assisted J. M. Rash. The  
meeting closed with 109 additions.

Geo. W. Nutter has been called for  
his fourth year at Millersburg.

E. D. Jones has accepted calls for  
next year from the churches at Er-  
langer, Bullittsville and Point Pleas-  
ant.

The Sixth district Sunday school  
convention will be held on November  
20 at Sulphur. This district is com-  
posed of the counties of Oldham, Hen-  
ry, Trimble, Owen, Carroll and Gallat-  
in. The following are on the pro-  
gram, viz.: H. B. Smith, J. L. Green-  
well, H. H. Lloyd, M. D. Clubb, L.  
Williams, J. A. Lord, H. S. Snyder, E.  
W. Elliott, Miss Gertrude De Moss, R.  
M. Hopkins, C. G. McNeill and Jno. T.  
Brown. Geo. W. Kemper.

Midway, Ky.

## FIELD NOTES.

The field is large, the laborers are  
few, the harvest is ripe. Let us pray  
the Lord of the harvest.

One of our good preachers said to  
me: "We want to hear from the boys  
in our papers." Others have written  
me saying I look for your field notes  
every week, hence I have concluded I  
had better write some notes, even if  
they do crowd something else out.

I believe a semi-weekly, with more  
news in it, is what the great and  
growing brotherhood ought to ask for.  
You can have what you want, breth-  
ren, if you will only ask, believing.

J. G. Waggoner of Princeton, Ill.,  
the model pastor, is getting along  
nicely. He was my pastor when in  
Eureka at school and it was a bless-  
ing to meet him and be in his home.

The work is promising at Kewanee,  
where A. C. Roach is preaching part  
of the time. I don't remember of ever  
seeing as many saloons in a row as in  
Kewanee. I read to-day that the mil-  
lennium is to begin next year. Certain-  
ly there will have to be a great  
change.

O. E. Kelley has just moved from  
Tuscola to Mattoon. He is pleased  
with the outlook. Bro. Kelley is one  
of our able men and the church  
should prosper under his leadership.

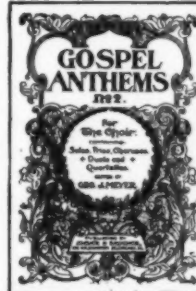
In the last month I have spent two  
Lord's days in Decatur. Much more  
ought to be said of the work here than  
I can now say. It seems to me there  
is more promise of the right kind of  
work than there has been for some  
time.

The rebuilding of the temple was a  
happy work for the Israelites, so the  
rebuilding of the Tabernacle here has  
been a happy work. Evidently Bro.  
Jones and his helper can be proud of  
what they are doing. The dedication  
will take place Dec. 6th.

Bro. Burnham is encouraged in his  
work. Last Lord's day two men made  
the good confession. Bro. Burnham is

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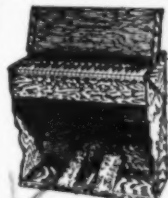


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a good preacher.

It seems to me there is less interest where I have been of late in revival work than I ever knew before. Brethren, the Century wants reports from your meetings and your work.

Let us sing "Revive Us Again."  
C. G. C.

#### J. H. HARDIN.

We favor our readers this week with the genial face of J. H. Hardin. He protests against a "write up." There are many of our younger readers who do not know what a large place Bro. Hardin has filled in the establishment of Christian churches and the extension of New Testament Christianity. He was born in old Kentucky about ten years "befo' de wah." He attended the Kentucky university and the Missouri State university, and has served some of our best churches in Missouri, Mexico, Springfield, Hannibal and Liberty all being blessed by his labors. The writer preached his first sermon for Bro. Hardin at Hannibal, Mo., in 1883. It would be more accurate to say the writer attempted to preach at that time. The so-called sermon was only twelve minutes long. As Bro. Daniel Delaney, now in heaven, remarked, the sermon had one good quality. It was brief. Bro. Hardin has filled various positions of trust both state and national. The range of his work has been very wide. At one time he edited the Sunday school supplies for the Standard Publishing Company, was general secretary of the A. C. M. S., and for five years he was president of Eureka College. This imperfect sketch has omitted many things—his excellent Sunday school work in Missouri, his record as president of Christian university, his degrees, etc., but his work speaks for itself. He loves to tell the old, old story of Jesus and his love, and with the experience of many years of hard preaching and educational work, coupled with a burning enthusiasm for soul-saving, he has the heroism to leave a fine old church and go to New England to preach the glorious gospel of our Blessed God.

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Some men waste power trying to get wealth, then waste wealth trying to get power.

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## OMAHA ITEMS.

J. K. Hester succeeds James Small as evangelist at the North Side Christian church, Omaha, with Mrs. J. D. Baum as singer. Meetings continue with good attendance and interest. Forty-five additions to date, and more in sight.

Bro. Small was obliged to go to Bellevue, Pa., and Mrs. Princess C. Long is engaged in a meeting at the Walnut Hill church, Cincinnati. They both did splendid work at the North Side and it was with deep regret that we parted with them.

J. H. Bicknell has cabled his acceptance of the pastorate of the North Side, and will arrive in Omaha about Dec. 1st. W. T. Hilton has removed to his new field of labor at Sioux City, Nebraska congratulates Iowa.

11-22, '02.

C. S. Paine.

## ST. LOUIS LETTER.

Consolidation is the order of the hour. Central and Mount Cobonne churches have practically occupied the same field and will unite their forces and build a commodious house of worship. Fifth church has labored for fifteen years against the world, the flesh and the devil in the great brewery district. The field is distinctly missionary and an independent church cannot be maintained there. Next Sunday the members of Fifth will come to Compton Heights and unite with us. An afternoon mission will be maintained in the district formerly occupied by Fifth. This will give our workers plenty to do in keeping up two afternoon missions.

F. A. Mayhall will devote his time to other interests and I will continue as pastor of the joint organization.

Dr. Herbert L. Willett will deliver a course of lectures on "The Beginnings of Christianity" in this city in January. The course will be under the direction of the Pastors' Association. The writer, as chairman of the committee of arrangements, is already hearing from "higher critics" "in the woods" who are "not in accord" with our lectures. But, as I am not a missionary secretary, and as Prof. Willett comes to us fresh from Cincinnati, no fears are entertained concerning these criticisms.

St. Louis pastors are holding their own meetings. John L. Brandt, at First; W. D. Pittman, at Second; E. T. McFarland, at Fourth; G. A. Hoffman, at Ellendale, and the writer, have all held meetings at home recently and the results have been very gratifying.

James N. Crutcher.

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## HOWARD CHANDLER CHRISTY

## Pictures Riley's "Old Sweetheart."

It is not often now that James Whitcomb Riley gives a public reading, but when he does it is safe to say that he is not permitted to make his final bow until he has recited "An Old Sweetheart of Mine." The demand always comes for it, and the poet always gives it, graciously and with the perfection of his wonderful dramatic art—for Riley is an actor by the gift of the gods. Many after hearing him recite "An Old Sweetheart" have taken the volume containing this famous poem from the shelf and have read it with a definite sense of something lacking. This lack was seven verses, Mr. Riley never having permitted his publishers to print his complete reading version. This year, however, the Bowen-Merrill Company gained his consent, and have published the entire eighteen stanzas in a special holiday volume. To celebrate their victory over Mr. Riley's long-cherished aversion, the publishers decided to make the Christmas "Old Sweetheart" one of the most beautiful as well as one of the most important gift books of the year, with special hand-set type on heavy paper, each page embellished by graceful decorations designed by Virginia Keep, and the whole exquisite story pictured in nineteen full-page illustrations from drawings in color by Howard Chandler Christy. These illustrations show Christy at his best, and at the same time in a field that he has never before entered—the drawing of children. He has never done anything better than the little "sweetheart" in pink sunbonnet, or the barefoot boy as he cuts her initials in the bark of the old tree. When Mr. Christy had finished his drawings he took them to Indianapolis to submit them to Mr. Riley. The author was delighted with the artist's interpretation of his poem, and said, when he heard that Mr. Christy was born and brought up on an Ohio farm, "Well, I didn't think you could ever learn by walking on Fifth avenue that an embarrassed barefoot boy stood with the toes of one foot clinging for comfort and encouragement to the instep of the other." The illustrator was charmed with the poet, as is every one who comes under the spell of his personality; and was happy over having drawn Mr. Riley's types to his enthusiastic satisfaction.

## TO AMBITIOUS PERSONS.

A prominent business man of New York City writes that he would like to come in touch immediately with a few well-recommended people who desire a higher education. This gentleman (whose name is withheld at his request) has at his disposal a limited number of Free Tuition Contracts in a well-known educational institution for home study.

This school can teach you to become an *Illustrator, Cartoonist, Reporter, Journalist, Proofreader, Bookkeeper, Stenographer, Practical Electrician, Electrical Engineer, Electric Railway Engineer or Telegraph Engineer.*

If you are awarded one of these Free Tuition Contracts, the only expense to you while you are studying will be the cost of instruction papers, postage, etc.; this you can pay during the first four months.

If you are ambitious to improve your station in life, we should strongly recommend that you write to this gentleman at once. Address W. L. B., P. O. Box 53, Madison Square, New York City. Be sure to mention *Christian Century*.



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### A HEALING MINERAL SPRING AT YOUR DOOR.

Every reader of this paper who is sick and in need of medicinal treatment should be interested in the offer which the Theo. Noel company of 527, 529, 531 West North avenue, Chicago, Ill., are making in this issue under the heading, "Your Doctor." The offer will be found on page 1402 and should be read and accepted by every sick person. This company is the proprietor of the famous Vitae-Ore medicine, a natural healing and curing mineral, which was discovered many years ago by Theo Noel, the president of the company, at that time a prospecting geologist, while prospecting in the neighborhood of an extinct mineral spring. The ore, or rock, from this locality, when properly oxidized, possesses marvelous curing and healing properties, and since its introduction, has been instrumental in curing thousands and thousands of people all over the country of the diseases named in the announcement and has already wrought many wonderful cures among readers of this paper. The Theo. Noel company desires no one's money whom Vitae-Ore cannot positively benefit, and for this reason desires each person to test it before paying for it, and none need pay unless benefited and satisfied. The company is reliable, have what they claim, and will do as they agree.

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Write now to Vernal Remedy Company, Buffalo, N. Y.

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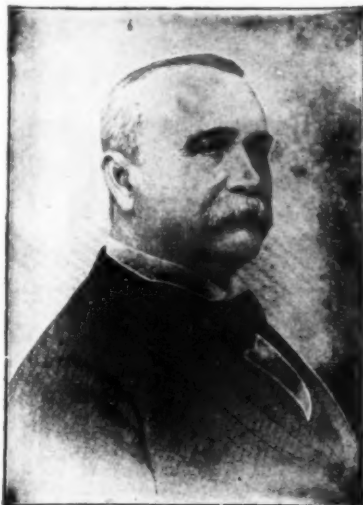
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A friend, Illinois .....	500
C. R. Noe, Leon, Kan.....	100
Mrs. O. M. Packard, New York.	50
L. C. Wilson, Elwood, Ind.....	10
Madge L. Kent, Bagdad, Ky....	15
E. D. Chapin, Los Angeles, Cal..	5
Mrs. P. Braithwaite, Logansport, Ind .....	1
A friend, Newton Falls, O.....	1
Jennie Seaton, Martinsville, Ind	1

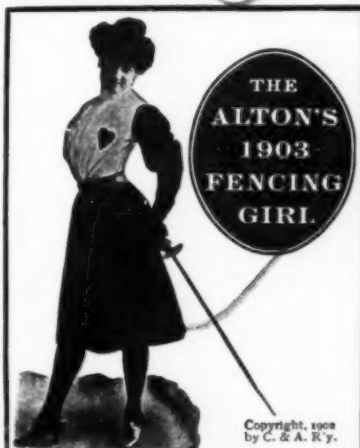
Total .....\$6,673

Fifteen thousand dollars is the amount urgently needed at once for this special work. We lack yet \$8,327. We hope to receive it in a short time. Let the friends continue to send offerings, small and great. F. M. Rains, corresponding secretary, Cincinnati, Ohio.

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Illustrated descriptive literature of Eureka Springs may be had from any representative of the



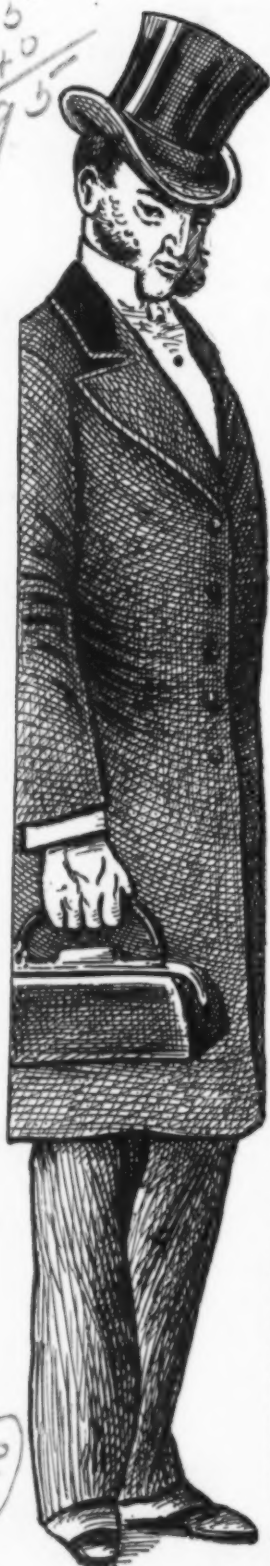
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